Austin Craig, D.D.

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A MEMORIAL

OF THE

REV. AUSTIN CRAIG, D. D.,

LATE PRESIDENT OF THE

CHRISTIAN BIBLICAL INSTITUTE,

STANFORDVILLE, N. Y.,

Containing a Biographical Sketch and Thoughts Selected from his Biblical and other Lectures, phonographically reported by the Rev. O. O. Wright, and edited by him conjointly with Prof. Selah Howell, A. M.

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PREFACE.

Austin Craig was doubtless what Horace Mann once styled him—"a religious genius." His whole nature ran to thinking, and his thought was essentially spiritual. The Bible was to him the great text-book of life—divine and human—and all that he knew, and all that he was, were concentrated in him in finding out God's meaning. He possessed great intuitive powers, and was susceptible of the highest inspiration; and, accordingly, his best thoughts were spontaneous.

Writing was a dreaded task, but he delighted to talk; and, when in his usually happy mood, would sit by the hour with the Holy Scriptures on his knees, and let the great living thoughts pour forth like an overflowing fountain. We were sometimes careful not to suggest any topic of interest, unless we had ample time to wait for the con-

clusion. How much we have wished that he had written! But there is comparatively little left of his work, save as it is recorded in the hearts of the few who knew him.

At the suggestion of friends I have undertaken the selection of a few of his most characteristic thoughts, preserved in lecture-notes, taken during a four years' course of study at the Christian Biblical Institute. The *verbatim* reports, from which these selections are made, contain the essential thoughts of his lectures; or, as Dr. Craig would have called them, "nest eggs."

His method was unique. He believed that theology had been too much "cut and dried;" and (partially from necessity, perhaps) he combined the whole curriculum in one chair, so that his lectures were at once doctrinal, devotional, homiletical, and practical. Therefore, many of these excerpts are not necessarily connected, nor logical to each other, but simply suggestive. His lectures being principally expository in form, the subject matter reported, in many cases, was necessarily brief.

The editors are conscious that out of the abundance of material at their command others might have se-

lected very differently. We have aimed simply to present a comprehensive variety, and to have Dr. Craig speak for himself on his favorite themes in his own peculiar style, whether or not we agree entirely with his sentiments and opinions, or approve of his modes of expression.

It is hoped that this little volume may serve to encourage some one to undertake the publication of a larger work, containing a complete biography and a full collection of all his thoughts, which may have been preserved.

O. O. W.

Austin Craig, D. D.

In the *Herald of Gospel Liberty*, September 20, 1879, appeared a brief sketch of Austin Craig. The last paragraph of that article was as follows: "The trustees of the Institute—the Christian Biblical Institute—will, I am sure, pardon the writer for saying that they could not make a wiser outlay of money than to employ for four years a short-hand reporter, whose business it should be to take down every word of each lecture delivered by Dr. Craig. And it had better be done now. In a few years it may be too late. For, with all his stalwart faith and Christian fortitude he may not be able to bear for long the great grief that has fallen upon him."

Alas! the sad premonition of the last sentence was soon the dread reality. Ere two years had gone Austin Craig was dead. He had lived less than three-score years. But he is dead; and what has he left to perpetuate his memory? It may be possible to answer the question before the close of this sketch.

In fairness the author of this biography should state that only prominent traits of Mr. Craig's character and the chief events of his life and work can be considered. The few pages at his command necessarily limit the sketch to the exclusion of all *minutiæ*. And yet it

should be said that in these very details most of interest would be found. His was not a life of either varied experience in any calling or romantic adventure. Very little, as the world goes, had he seen of the world. A vacation trip to New Orleans, one winter during his early ministry in Blooming Grove, New York, was the longest journey he ever made. Aside from this, his journeys—entirely those of business—never extended beyond six or eight hundred miles, in closely bordering states. Of the great West, he knew nothing from his own observation beyond the State of Ohio. He was never called upon to fill a position entailing great responsibility. Of the world of business he knew but little.

The business man, in his aspirations, methods, and limitations, he did not and could not, from the necessities of his nature, understand.

And the world of fashion, how lost on him was that! Polite society did not exist for him. His thought and effort did not lie in that direction. Yet it must not be inferred that he did not possess to an eminent degree many social gifts. The best in the land would have gladly opened their doors to this noble gentleman, whose keen wit, brilliant conversational powers, and gentle, kindly manners were as conspicuous as his profound knowledge of great subjects and spiritual insight were remarkable. But at the doors of the leaders of society Mr. Craig never knocked.

Of the world of the poet and novelist, the artist and musician, it is safe to say that their world was not his world. He could neither sing nor play on any musical instrument. The "Messiah" and the Ninth Symphony

were but a confused Babel of sounds for him. They had no meaning. It was the music of the celestial spheres alone which fired his soul.

The immortal works of art, in sculpture, painting, and architecture, he cared little or nothing for; and the absolute devotion of the true artist to his calling he possibly could not, at least never professed to, understand. The beautiful in nature and art he rarely talked about; and it did not in his youth or manhood exert any appreciable influence on his character.

The writer once heard him assert that he [Mr. Craig] had in his youth read "cart loads of novels;" but after the great awakening in his life, which happened before he was twenty years old, his reading and thought were of a far different nature.

He did not live a romantic or tragic life, though it was not without its keen disappointments. The most of his life was spent in the country, among farmers and small villagers, where he was the learned man. With the exception of the comparatively short time he was connected with Antioch College, he never was in daily intercourse with his peers in learning and intellectual power. These, and other limitations of his life and character, must be understood in all their varied influences before a just estimate can be formed of his great powers of mind and heart.

It is the fortune of few men and women to be able to bring to the battle of life such physical, mental, and moral endowments as Austin Craig inherited. A favorite saying of his was that "blood tells in men as well as in

horses;" and of the truth of this he himself might well have boasted.

From the father he inherited height, both of body and head; from the mother, a fine-grained, wiry organization; and from both, those intellectual and moral powers that made him the man we loved and honored. Mr. Craig's tall and rather thin form suggested frailty of constitution. But his organization was of unusually tough material. Silk, steel wire, entered into its composition—material that would bend, stretch, but not break, unless forever. Endowed with this fine-grained, tough, nervous temperament, with abundant breathing and digestive capacities, he withstood, with but slight interruptions from ill health—except in the early months of 1879, "when many thought him sick unto death,"—forty years of the most exhausting and dangerous habits of study. Many times he said to the writer, with pathetic earnestness, "Do not study nights;" and the only explanation of the mournful cadence in his voice could be found from the fact that he often studied all night, and indeed seldom went to bed until the morning of the day on which he arose. He did not work with the phlegmatic ease of the German, though his manner was quiet when mentally engaged, but with all his powers bent to the task. His fatigue was, therefore, great after his protracted hours of study and thought. Many men, indeed most men, of like habits of study and mental labor, die before reaching two-score years or linger on in nervous prostration, mentally and physically useless; but he lived and worked, with extravagant waste of vital force, until nearly sixty years passed over his head. The wonder is

that he was not more bent and his head whiter with the crowning glory of age. Such physical powers are rare, very rare.

Mr. Craig's head and face would have arrested attention in any company of men. They were of that cosmopolitan cast that gives no hint of age or race. You thought, as you studied their lineaments, of Jonathan Edwards, Mendelssohn, John Stuart Mill, Dr. Combe, the brothers Grimm, Schopenhauer, William Ellery Channing, and Victor Hugo. It was the face and head of a man equal to any intellectual feat, and an intensity and loftiness of spiritual exaltation rare among the rarest.

It should not be forgotten, in our efforts to understand the character of Dr. Craig, that he was born, and that he lived, the most of his life, in the country, removed from the centers of intellectual activity. Some men are easily read, for there is not much to read. Their story is a simple children's rhyme, soon and easily told. But not so with our friend. His intellectual and moral structure was many-sided; built on a large plan, solid, capacious, lofty-towered—a Gothic cathedral, the cross for its foundation, spire and pinnacle reaching high heavenward.

Few understood the height and depth of his character; fewer still could follow him through the mazes of his intellectual wanderings, or comprehend the catholicity of his great mind. But his intellectual powers, in addition to their strength and comprehensiveness, were marked by certain peculiarities, due, in great measure, to his manner of life.

For many years, during his early ministry, he was pastor of a congregation of uncommon general intelli-

gence and enrolling among its members several men and women that had had opportunities for wide culture. The congregation had been accustomed to sermons allowing great freedom in the choice of subjects and manner of treatment, but insisting on two prime qualities: First, that the subject should be biblical, and, second, that the discussion should be exhaustive. They were familiar with sermons an hour and a half long, demanding only that the ability shown in the handling of the discourse be conspicuous. The preacher was absolutely free so long as he did not force upon his hearers the dogmatic theology of Calvin and his disciples. They had had that, and, as an old deacon, with a grim shake of his head, said, would have no more of it. The preacher might treat any question of the day, providing he had biblical authority for its sanction; but his manner and matter must not be flippant or sensational. No cheap sentimentalism or tearful piety would be tolerated; but there must be gravity, dignity, reverence, masterly exposition, irresistible logic, profound learning, and an all-consuming conviction of the priceless value of the truth.

There were men in the congregation mighty, too, in prayer, and their pastor's prayers were expected to be the outpourings of a soul accustomed, like Noah of old, to walk with God.

The church-building was a fitting structure for such a congregation and such a preacher as the people demanded and found in the tall, keen-eyed young man, Austin Craig, whom my father, in my early youth, pointed out to me one cold morning in March.

On a high hill stood, and still stands—may it always stand!—the great white church, which, every Sunday in the year, opened its doors to all who found in it rest and hope. Simplicity itself in architecture, without post or gallery to obstruct the view, its one huge room offering comfortable seats to more than a thousand people, and its broad aisles and generous passages bespeaking safety and comfort—the church itself was inspiring. Above the church and on considerably higher ground stood the parsonage. My pen could easily linger long in the description of the beautiful and even sublime scenery in clear view from the windows of the white house which stood so high above the surrounding country that more than one of the deacons, on his farm far off, could see the light in his pastor's study. My pen falters, gathers energy in the contemplation, and still hesitates to attempt to describe what is so nearly indescribable.

The young preacher was required to give but one sermon on Sunday, and there was no Sunday-school, nor for a long time was there a weekly prayer-meeting. His one Sunday service, except of course the funeral and marriage ceremonies, was the one public expression of the might within him required by the people. It is quite easy to infer how such a combination of circumstances, lasting nearly fourteen years, would affect the whole subsequent career of such a young man as Austin Craig then was. A man of even fair intellectual strength could not have stood the test. A superficial thinker, however brilliant in style, could not have supplied the food on which these men and women of Blooming Grove, New York, for more than fifty years had fed. A

lazy or physically enfeebled man would have finished his course soon. But health, energy, diligence, and enthusiasm for high and holy things kept continually alive and burning, knowledge of the sources of the best materials of scholarship were quietly assumed by his congregation as a part, at least, of the necessary qualifications of their pastor. Mr. Craig did not disappoint his flock. Here, without doubt, were intensified, if not formed, those habits of protracted study and self-contemplation which often made his sermons and lectures mere monologues, lasting for hours, unless interrupted by some jarring necessity. His prayers were veritable "talks" with God.

In Blooming Grove there was none of the distractions of city life. The nearest village was three miles away, and the demands of social life were at a minimum. The long days of summer, lasting with him until pretty nearly through the night, and the long nights of winter, lasting pretty nearly through the day, were all his own for study and profound meditation—a perfect abandon if intellectual and religious fervor. The doves sporting above me in the stillness and beauty of this summer day are not more free than he was. Fearlessly they launch forth and fly, now straight as an arrow, now in the widest, wildest, grandest sweeps, and now soaring high heavenward until lost to sight in the celestial blue.

His sermons were wonderful discourses—wonderful for their intellectual brilliancy and power and exalted religious pathos. The narrow-minded, sordid man could not follow him. It was quite as necessary to prepare to listen to such sermons as it was for the preacher to

preach them. One old deacon, beside whom the writer used to sit, found it expedient to omit the heavy Sunday morning breakfast, and by rising early and devoting himself to prayer and meditation upon holy things, get himself, as he said, "fit to listen." The service was usually about two hours long, sermon and prayer occupying the most of this time. Yet often the expounding of the scripture lesson was itself the sermon. One Sunday morning, when a large congregation had gathered, the minister entered his pulpit, opened the Bible, and began to read. He soon closed the book, and, without further ceremony or any other apology, preached his sermon and dismissed the people. When asked about the rather queer proceeding, by one of the deacons, he remarked that he [Mr. Craig] felt that it was a good time to say what he had to say, so he said it. That was the whole matter.

It is doubtful whether such entire freedom was good for him altogether. Habits were fastened upon him which his pupils and hearers in after years found it difficult to take advantage of.

In the brief limits of this sketch it is almost impossible to analyze with any satisfactory degree of fullness Mr. Craig's character or detail those little things, trivial in themselves, but of human interest. Like the stray, unsought-for beams of light, which, though lost in the central splendors, still bring to view the background, the fundamental tones of the picture. As a boy, he was much like other boys, though precocious. He was quick tempered and apt to be severe when angry. His hasty temper he never quite mastered, and though in

mature years it was under bonds, his most intimate friends knew that behind the gentle, brotherly manner lay the possibility of a sarcasm which cut like a knife, and, in his youth, blows intended to hurt. At college, he mastered with little trouble the usual college jokes and had, as other boys, glorious times. He entered Lafayette College, Pennsylvania, when quite young, but never was graduated; for, becoming absorbed in the doctrines of the "Millerites," he neglected his college duties and left before the course of study was completed. His intellectual independence was conspicuous even then. In narrating some of his college experiences to my father, he remarked that the college authorities would not let him study what he wanted to study, so he would not study anything they had to offer. It had been good for him, however, had he remained, subjecting himself to the thorough drill in the few branches which college curricula then included. He needed it, and all his life was an illustration of the necessity of it. It was a mistake to allow a boy to thrust aside that which he so much needed, and lose himself in the vagaries of the "Millerites." His intellect needed to be taught to work in the harness, standing square in the traces. Instead, for a time it ran riot against all sorts of rubbish, dissipating its energies, and becoming freaky and obstinate. Before many years he of course became independent of college and college professors, because of the largeness of his intellectual caliber; but Mr. Craig, when in the full maturity of his great abilities, seemed not so much to be master of his intellect as mastered by it. It would run away with him, and for

days and days lead him on a wild chase, until mental and physical weariness could go no further.

Often, as he told my father, he would leave the parsonage, only a few rods removed from the church, without having decided on the subject of his morning discourse, and wait for the inspiration of the moment to suggest the topic.

He began to preach before he was twenty years old, and from that first attempt until his death, forty years after, he was a preacher. It was a dangerous experiment for one so young and ill-prepared. Most men, beginning under such conditions the great calling, become weary affairs long before age can offer its enfeebled apology. But not so with the subject of our sketch. His great powers of mind and heart saved him, and although his intellectual powers were not under disciplined control and sadly crippled his usefulness, they increased in strength, and his hunger for knowledge was still unsatisfied even to the last hours. In his case, the boy preacher "grew in stature and in wisdom." The enthusiasm of youth did not burn itself out and leave him saddled with a mistaken calling; but he preached as one divinely called, set apart for the upbuilding of the church.

He married somewhat late in life. Adelaide Churchill became his wife when he was about thirty years old, she a few years younger. He met her while a professor at Antioch College, and she one of the under-graduates. It was a loving union of two great souls. To add anything further to this statement is almost unnecessary; but, in justice to the noble woman who became his wife, let it be known and read by all that she was not only faithful to

every duty as wife and mother, but added to her faithfulness a rare intelligence, keen wit, brilliant scholarship, an undying love of all noble things, great gentleness of spirit and manners, modesty, purity, and an affection that was ever seeking to express itself. A noble woman! He was no more than worthy of her, and well he knew it. When she died, leaving him with the care of their six children, in failing health, and with few or none who understood him, the cry of his heart was, "The light of my life hath clean gone out."

The details of Mr. Craig's married life, his home-life, when the preacher and lecturer had laid aside his work and put away his tools, can not be given here from want of space. He was a loving father, though perhaps his love was not always tempered with wisdom and patient consideration; and in the hearts of his most intimate friends there can no doubt be found the beautiful remembrance of a scene common in his later life, that of the president of the Institute carrying one of his little ones on his back, while wheeling another in the little carriage, which bore evidence often that the procession had extended its walk to the family grocery.

The few years he spent connected with Antioch College did not materially affect his character. He found no pleasure in discharging the duties required of a college president, and was equally unfitted by nature and manner of growth for the professor's chair. The drill of the recitation-room was irksome to him.

The author regrets greatly that a detailed account can not be given of Mr. Craig's brief but very interesting pastorate in New Bedford.

His stewardship of the "white church" marked, no doubt, the culmination of his powers as a preacher and lecturer, and the enthusiastic reception he received from the people of New Bedford, and particularly from the members of this noble parish, was never forgotten.

Mr. Craig's last, and in many respects his most important work was done while president of the Christian Biblical Institute. Here he could study and preach to his heart's content. He was not a business man, yet he brought to the Institue far more valuable acquisitions than money and the ability to manage it. Common men may be rich in money, but only uncommon men in the wealth he possessed.

What did Mr. Craig bring to the Biblical School as its president and chief instructor? First, many years' experience as a Christian minister. Second, a mind of the highest order, capable of coping with the most intricate and difficult subjects, a power of generalization not surpassed by Baron Bunsen; a logical keenness and depth, a profoundness of analytical insight that alone would have distinguished him; an imagination so vivid and comprehensive that it was ever opening new fields of thought and inquiry and enriching and beautifying every utterance. Third, spiritual powers of an order so high that one of the noblest men America ever produced, and his intimate friend, Horace Mann, pronounced him a religious genius. Fourth, forty years of unceasing, intense, comprehensive study. Fifth, this intense study, having for its central object one book—the Book of all books—but drawing about it, as necessary helps, the best works on philology, history, logic, literature, and philosophy.

On the other hand, must be mentioned as vitiating energies, and alloying these great traits and acquirements, those intellectual peculiarities, illustrated by the above-mentioned doves in their superb but oftentimes wide, wandering flight. His pupils of the Institute were not unfamiliar with the difficulty of obtaining a direct answer to their questions.

One or two anecdotes may serve as illustrations of this uncertainty and his inability to control his own mental powers. While the writer was in charge of certain classes in the Institute, he asked the president one morning if he would not on the following day make his morning lecture as logically connected in thought as possible, that the students might hand an abstract of it to the teacher as an exercise testing their powers of memory, arrangement, etc. The president immediately expressed great willingness to do so, remarking that he fortunately had a lecture so arranged on David the king and that it would just fit the case. At the beginning of the hour appointed for the lecture, Mr. Craig said that "Seely" had wished him to make the morning lecture as logical as possible. Ah! that unfortunate word, logical. What further suggestion was needed for the profoundest analysis of John Stuart Mill's Logic, with which he was as familiar as probably Mr. Mill himself. About five minutes before the close of the hour David intruded himself and — waited until a more convenient season. The students did not hand to the teacher an abstract of a logically arranged lecture on David the king, but heard instead the philosophical discussion of a subject so acute and profound that trained intellectual powers and years of

study and thought were needed to follow. The writer recalls, also, one other occasion when Mr. Craig was preaching a series of discourses, five in number. It was a beautiful day in the spring, and the pulpit so situated that should the door of the room open there would be revealed a charming view of lake, cloud, and gently rising landscape bordered by hills fringed with wood. When the text had been announced and a dozen or less sentences, clear as the sunlight, uttered, a tardy hearer entered, leaving the door wide open. The preacher paused a moment, and then, inspired apparently by the charming scene, wandered away from the path directly before him into the most delightful regions of poetry, imagination, and exalted religious fervor. The sermon was never, to the writer's knowledge, completed. Mr. Craig never could be certain where his bark, when fairly launched, would find a harbor, however precious the cargo. There were so many "magical isles" to be explored, so many placid depths to be sounded over the wide sea of his horizon, that many a time and oft it was but an aimless drifting, a passive yielding to whatever wind that blew. But his pupils and the members of his congregations uselessly complained of this intellectual habit. For, in the first place, it was so firmly fixed that he could not remove it. Secondly, aside from the difficulty of obtaining a connected line of thought these intellectual wanderings and moral flights were always rich in choice information and noble enthusiasms. Those who knew him and loved him well were often deeply pained by the uneasy indifference and sleepy disregard manifested by many of his hearers, though at

the time there was a steady flow of the profoundest criticism and subtlest insight. A rare book written in advocacy of some great truth or error would be discussed in that quiet, almost monotonous and unmagnetic manner which indicates in such natures as his perfect familiarity with the subject under consideration. The great fallacies of the age, such difficult questions as the origin of man, the relations of spirit and matter, man and beast,—all these and more might follow from a sudden change in the position of the lecturer at his desk or an eager question asked by a new student.

His lectures at the Biblical School included a comprehensive list of topics, all having as their central object the Bible. That was the all-in-all Book to him; man and his relation to God the great subject of his thought, his reading, and his talk. The energies of his life were spent on this all-including subject. History, philology, science, language, geography, teaching, preaching, poverty, wealth, marriage, divorce, etc.—on all these subjects he had something to say which was worth hearing by the earnest and thoughtful, but always as connected with and a part of the great subject.

It would be a foolish exaggeration to suppose that Mr. Craig's scholarship was equally careful and profound in all of these great subjects. The average high-school graduate doubtless knows more about chemistry, geology, and the other sciences commonly taught, than he did, so far as mere terms and descriptions go; for Mr. Craig was in no sense a chemist or geologist. But the relation of these sciences to each other and the great whole of human knowledge,—their force in civilization, in the

ever-onward progress of humanity toward higher and nobler life,—on this he thought and talked as a philosopher. He used daily, Latin, Greek, and Hebrew, and was very familiar with these three languages. The spiritual significations of words, their betrayals of race and individual traits of character, the history of mankind, with its manifold experiences, its loves and hates, joys and sorrows, defeated ambitions, and holy aspirations concealed in words and revealed only to the eyes of genius, he saw with wonderful clearness. Of the modern languages he knew little, and the results of the German and French scholars he was obliged, therefore, to accept at second hand. The limitations of his scholarship were often as surprising to the pedantic as his deep research into certain great subjects was to the wise, extraordinary. However, there was this peculiarity, that often what he did not understand he singularly misunderstood.

The temptation to generalize on an insufficient basis of fact—a temptation always peculiarly urgent to minds of his order—he could not resist; and the fact that he lived so much alone, deprived of the corrective contact of the man of facts and worldly experience, led him into absurdities to which a mind of lower grade or a more patient search for details would not have been exposed. It is necessary, therefore, to consider with care the results of his reading and thought, for his mind was busy almost exclusively with great subjects in which a false generalization would be the more disastrous. Whatever the magnitude of the subject under consideration, there was a fascination about his manner of treatment and a child-

like simplicity of statement that disarmed criticism and can not be described by words.

To the noblest, he was an inspiration; to the unfortunate, a generous friend; and to his pupils, with whom he divided the choicest treasures of his wisdom, and to us, who knew him and loved him, the news of his death came like the sighing of the wind in the loneliness of night. There was comfort in the thought that the last year of his life had been made easier for him, and the confusion and disorder of his home removed, by the wise and motherly care of his second wife, Dr. Sarah J. McCarn. Nor did her care cease with Dr. Craig's death; but she has since done her full share in the maintenance and education of his homeless children.

Austin Craig is dead. What has he left us? Memories, many letters, a few sermons and unfinished articles, and the notes of his lectures by pupils of the Biblical School. Of these last, the phonographic reports of Rev. O. O. Wright are invaluable for their fullness and complete preservation of the thought and manner of our dearly beloved teacher and brother.

If any apology is needed for the "plainness of speech" found in the biography may it rest on this, that the author knew Mr. Craig and was known by him for more than a quarter of a century; that their relations had been various—teacher and disciple, preacher and hearer, counselor and counseled, fellow-teachers, fellow-students of the same Book of all books, neighbors, friends,—and that he knew him but to love him.

SELAH HOWELL.

"Ingleside," Harvard, Mass., September 11, 1881.

RELIGION.

Deut. vi: 8. "A sign upon thine hand." The two tables of stone, the two hands. Five precepts on each; five members on each hand. The first great commandment, the thumb of the right hand; the thumb of the left hand, the last precept, which is also great and comprehensive. The right hand is piety, the left morality. The right hand can grasp the tightest; both clenched together represent religion.

The Levite said to the sinner, bring your sacrifices; the prophet said, repent and obey.

We must have regard for the senses in places of worship. The use of incense in the Temple was important as well as significant. Smell is the most direct and powerful of the senses; indeed, it is the highest sense. No one can have high and pure spiritual impressions where there is a bad smell. Odor, in the Scriptures, signifies quality.

That which has the sanction of the eternal nature must be right.

All that God puts in law, man can put in prayer; for prayer is man's desire to be conformed to God's law. The Lord's prayer has seven petitions, and they have a correspondence with the precepts of the commandments.

The tendency of civilization is to make the life of man seem valuable; the law of God is to make the life of man higher.

The fifty-first psalm is the expression of a soul broken with the deepest sense of sin. "Against Thee and Thee only have I sinned." It was as ruler that David was after God's own heart.

The Levite is the man of the letter; the prophet looks after and is the man of the spirit. The New Testament is the culmination of prophecy. As Moses prayed, all the sons of God are prophets.

Sometimes those who seem to have the best outward life, have the deepest sense of sin.

The question was asked: "Would it be a greater sin against God, to take his name in vain, than it would to cut a man's head off?" and the answer was: "Would it be any worse for the fruit, to cut the root off, than to cut the branch?"

The veil of the Temple was rent in twain, so that we

now have access to the throne, through Christ, each for himself.

The hearts of men are fashioned alike.

"He that believeth shall not make haste." Repose and peace in God are opposed to the hurrying, worrying spirit of the world. Christ is our example.

Every soul by itself, is a priest to God.

Christ identified himself with the lowest and neediest of mankind.

The first disciple that Christ himself brought to himself, was won through the power of brotherly love.

The greatest secret of life is the secret of the man's own soul, and the misery of this life is that many men never find themselves. And again, many who do find themselves do not find their appropriate spheres.

Knowledge makes a counselor, wisdom a guide. Ben. Franklin had not great knowledge, but he was wise. The man must begin lowest who would go highest. He must be related to all. A minister's calling, which is a continuation of Christ's labors, needs that broadest experience and the power of loving the highest. He who struggles most with himself can best

lead others. Sympathy is the great power. All things were committed to the hands of Christ, not because he was the Son of God, but because he was the Son of Man. In order to be able to sympathize with others we must have trials ourselves. Sympathy is the great means of opening others' bosoms to us, and thus a man gains knowledge of others by going to them in sympathy. Our ruling love makes our destiny. To win souls, then, touch their ruling love.

Beauty is of God, and is in itself a spiritual thing.

Christ has gone to "prepare a place for you." As if he had said: "I have been with you and know what you want, and I am going to fit up a room for you. You shall be at home." We shall be in places adapted to us, and there will be progress. We shall not be thrown into the company of those who care not for us. We may not be equal to Enoch, who has been there much longer, but we shall be with those who can help us. Heaven will be organized in societies. All things are to be gathered together in one. Each for all and all for each.

Fear, in the Old Testament, means reverence.

High living makes people grow sensuous, so that they come to think more of what is in the dinner-pot than they do of what is in the heaven of their souls.

Prophecy sometimes means praise to God.

When God comes to visit, it is to benefit and not to get what he can.

Those who come to God for aid must expect to find it only where they can depend no more upon themselves. When burdens become so heavy that men can no longer bear them, divine aid comes.

God's people are tried by waiting. How long they waited for the coming of Christ!

The first thing to be rid of in our services to God is the bondage of the flesh. Next, the sense of time. We are too impatient. Trials of patience release us from the bondage of time. Is it thus that God means to prepare us for eternity?

It is one thing to know God's hand and another thing to know his heart.

Good is truth made applicable or practical. It is truth made vital by love.

The putting away of the tabernacle for the temple represents putting off the body of flesh for the heavenly. It was a favorite figure with the inspired writers.

The blood of the sacrifices of the altar was a continual reminder that the penalty of sin was death.

It used to be the idea that when any one saw God or any divine appearance, he should die. When the patriarch came near to his death, which was the natural death of old age, he came into a state of spiritual perception or seership, as did Jacob when he blessed his sons. He called them together when he felt himself coming into that last earthly condition.

The Old Testament never sees the face of God. His servants of old, like Moses, saw under his feet.

The only thing in the manifestations of God that suggests material, is light. And light is used to represent spiritual things. "Dark through excess of light," says Milton. God represents himself by light; his wrath by lightning.

God reveals and impresses himself upon the minds of the people without leaving anything that can be so described as to enable them to make any image of him.

Light has a seven-fold nature; and yet it seems as one element. The perfect white light is the medium of God's manifestations. "No man can see God and live." Man catches a glimpse of God only when he dies.

God so planned the world that it might be full of types of himself. The sun can not be studied without the prism, which brings the light down to finite conditions. So God reveals himself to weak man, in his attributes, in such ways that we may comprehend him.

The rainbow is an analysis of light; and Christ is God as seen in Revelation.

Moses saw, on Mt. Sinai, the patterns of heavenly things and the outward glory of God. But these types and forms did not satisfy the living affections of the spiritual man.

No man can see God's full glory, the glory of his face, while in the physical conditions; we can only behold him when we come into the spiritual conditions. "Then we shall see him face to face, for we shall be like him." No one could see his face and live, and as Moses had a work yet to do, he could not have his prayer granted. Many people have died with joy, and the sight of God's glory would give such joy as to cause the heart to cease to beat. So God shielded Moses that he might see something of his outward appearance — his train or retinue, as we might say.

Rev. xix. There are two times that heaven is full of music and praise: when the conqueror appears and when the victory is won.

Moses saw God's services as in heaven, and what he saw there he represented in the Tabernacle. The Temple was made in the same form of the Tabernacle, only twice the dimensions. The holy of holies in the Tabernacle was $10 \times 10 \times 10$, perfect in form. In the Temple it was $20 \times 20 \times 20$. Does this represent the principle of growth of the soul? We are to "inherit all things," and thus there will be no limit to our growth.

The first three petitions of the Lord's Prayer relate to the heavens. Do they express the leading thoughts of each? John saw three heavens. Did Moses see them? Did Moses see the Cherubim in the first heaven? and did he represent them in the most holy place from that fact? Why three heavens? Do they correspond with the three-fold nature of man? the affections, the intellect, and the active life or the hand? Are the distinctive principles of each heaven according to the realms of truth in man? from the heart, love; from the intellect, thoughts; from the hands, usefulness? Are the heavens realms of different principles? I ask these questions, but am not answering them, and do not know as I can. They are to think of. Are there different degrees of perfection in these heavens?

The face shows the active loves of the heart. Moses never saw God's face, but it was seen in Christ, the express image of the Father.

The law came by Moses; grace by Christ. Moses saw not the deepest because he saw not the face, the revelation of which was left for another dispensation. The deepest is found in Christ. By Moses we get the truth; through Christ, love.

What was the probable typical import of the things of the Tabernacle? The following are hints and not teachings: Fat stands for the natural heat of man, and blood for the heat of passions. Are we to take it, that from this we are taught that we should consecrate even our animal powers? The fat was burned in the sacrifices. Vegetable oil was used for the holy services.

"Mercy and truth are met together." (Ps. 85.) The tables of the covenant, the truth; the mercy-seat with the cherubim, mercy. These were in the most holy place. So it is in the regeneration of man. It goes on in the inmost parts—in his heart. The priest then goes into the holy place, next outward. So it is with the influence of God's Spirit; it goes out and shines through the intellect.

Here is the seven-branch light representing the seven attributes of God lighting up the whole intellect. Here is the altar of incense, the prayers of the saints, and the table of shew-bread, which represents the nourishment of God's truth. All the active faculties of life must be nourished by God's truth.

In the outward place, the external court, we come to the senses and the active life of the hands. Here is the laver which represents external purity or outward holiness. Here one must wash away his impurities. But he can not wash away the past, it is only for the present. He must begin at the brazen altar and sacrifice and atone for the past.

Now we go back from the outer to the inner. First, is atonement for the past; then washing away of sins; next we come to the light of God's truth and to the nourishment of his table, and here we offer the prayers of our hearts.

Different animals are used as representing the affections of the heart. The lamb is innocence; the ass, self-will of the natural man, which must be redeemed by innocence or its neck broken.

Trees are also types of holy things, as the olive.

How naturally the prophets make use of the things of the Tabernacle as figures and types!

The seven-branch candlestick was Israel, which was representative of the light of Jehovah to the world. The light came from God, from the most holy place, and shone out through Israel, in the most holy place, into the world.

The priest was anointed with the oil olive, and wore on his shoulders the symbols of his kingship. The breastplate was prophecy, and the oil represented love. (Psalm 133.)

Holy affection reaches down even to the lowest. Christ is the Anointed. The true light comes from the affections.

Some get up light by rubbing the brain; we need to rub the heart as well as the brain.

The priests were to take fire from the altar — holy fire — to burn incense. It represented the sanctified affections, and the incense was the prayers of the saints.

We think that all these things have a meaning and are for a higher purpose than simply for uniformity; but we are not able to say what they all mean.

Some of the New Testament can not be understood without a knowledge of these Levitical emblems of furniture, dress, etc.

Christ passed through heaven and all those realities represented by the things of the tabernacle and temple. He really does for us what the high-priest typically did for the children of Israel. The high-priest went into the holy of holies with fear and awe; we can come boldly to the throne of grace.

The priest must be able to sympathize with men, and so he was taken from among his brethren. So Christ was touched with our infirmities that he might feel for us as well as to be in sympathy with God. "No man taketh it upon himself, but is called of God." Christ was "after the order of Melchizedek."

What was that order? It was a natural order. It was not representative nor inherited. The real priest is one who really bears upon his bosom the real image of God and real love for man.

Melchizedek had no priestly genealogy. His priesthood was in himself. He was typical of the true priesthood. We can go no higher in the law than to the Abrahamic covenant. Melchizedek was higher than Abraham.

Conscience, under the old system, was simply eased from condemnation. The new system gives strength to the conscience and saves man from sinning. The true sacrifice is the giving of the whole heart to God.

It is a low stage of repentance that seeks simply safety from brimstone and fire; the true man yearns for holiness.

Blood always represents life. The blood of the sacrifices represented the lives of the people. But God wants the life of the living man.

The mediatorial work belonged to the priest, and Christ, the true priest, came to the hearts of men. He could sympathize with man as Gabriel could not. It was necessary for Christ to suffer for man, that he might be able to enter into sympathy with suffering

humanity, and not to appease God's wrath; "for God so loved the world that he gave his only-begotten Son," etc.

These are the two great points of fitness in Christ for his great work: his natural sympathy and love to God and his voluntarily-acquired sympathy for fallen man. Being the highest, he suffered with the lowest, and that without sin.

The epistle to the Hebrews aims to convince them that the old priesthood was temporary and had passed away, and that the new dispensation was superior to the old. The old dispensation was administered by angels; the new by Christ, who is better than the angels.

The law was a temporary arrangement to keep the people from the idolatry of the nations about them, against the time in which a new covenant should be made.

The holy of holies represents heaven, and the cherubim, God's attendants there. The prophet saw the cherubs as two olive-trees, pouring oil over into the golden lamp from seven pipes. Is this a hint that spiritual influences from heaven, through the agency of angels and "spirits of just men made perfect," flow down to men?

There are four words, in Greek, translated "world." There is a world of time as well as a world of place. "In the end of the world" should be "In the conclusion of the ages." What ages had there been? Epochs in God's great plan of the education of the world.

There are different epochs of sacred history and divine government. The law was for the purpose of the conservation of the faith of Abraham. There is the patriarchal age, the age of the law, the Levitical age, the age of prophecy; and Christ was the fullness of all these ages, or "the conclusion of the ages." The most perfect man of the old dispensation could not see the face of God, but only a shadow of the good things to come.

The law only saved from penalties; the gospel saves from sin and makes perfect in holiness through the Holy Spirit giving eternal life. The law saved from idolatry; the prophets all looked for a time when all should have the Spirit. Prophecy was acting as well as speaking against idolatry.

In the old dispensation but few were inspired; but in the new the Spirit was to be poured out upon all. Under the old, a few things were consecrated; under the new, all things necessary and good are to be sacred. Christ sanctified all things. His work in the carpenter-shop, I think, was just as much set apart as any. "It is not possible that the blood of bulls and of goats should take away sins." (Heb. 10 : 4.)

The bull that we are to offer is the bull within us. Christ consecrated his body and all: "I come to do thy will." This is the true offering. It is by that will that we are sanctified. As Christ gave himself, so should we. He did it that we might. He was the way.

Christianity is not a distinct religion, but the manhood of Judaism.

The gospel is for soothing; the world for excitement.

The breastplate was to the priest's dress what the holy of holies was to the tabernacle. It had the most holy signification. It was square, and the square is the symbol of truth. God would have us live on the square. He looks for square work.

In the priest's dress, great honor was placed upon the forehead, and much responsibility upon the shoulders; but the greatest importance and the most beautiful symbol is placed upon the breast. God thinks most of the heart. Be right there, above all.

The objects upon the breastplate all had their meaning. Gold represented love, holiness, or divine goodness. Silver stands for truth, denoting the principle of justice.

God's love comes in one divine life, but, like the rays of the sun, may be analyzed into its several attributes. In the sun's light we have the three rays of heat, the chemical and the luminous rays. So in God's love we have righteousness, holiness, and power. There is a difference between righteousness and holiness. The ungodly and the sinners are in the unsaved class; the righteous and godly in the saved class. The righteous are hardly saved; the good are saved abundantly.

Righteousness and justice go together, and godliness and love. The righteous man asks what is right; the good man lives near to God in love.

What is the white stone with the name given, spoken of in Revelation?

Revelation was written for the Jews, because they alone could understand the forms of speech used. Are we then to have, spiritually, when we come to the true holy of holies, everything that the priest had typically? The priest had something that no one else knew anything about. Was it the white stone that was the urim and thummim? This is only a suggestion.

Who can estimate the value of the truth of God as our servant? How much greater is the privilege of having the urim and thummim inside the heart, as the spiritual man does, than to have to consult it on the priest's breast!

God's silence is the best answer for some of our impudent questions. Let us be thankful for God's silence.

"Ye have an unction from the Holy One in all things." All knowledges that relate to the holiness of the Spirit come by the Spirit. Those who know what love is are those who have felt it. Instinctive thought comes from the heart, and the heart inspires the intellect. Christ, the true high-priest, wore the urim and thummim in his heart. Love is deeper than knowledge.

If the infinite God had been in Christ we could not have understood him. We can understand only the finite. Christ was the image made finite.

The Comforter is the "cheer-urger." Would there

were more sons of comfort. They are more needed than "sons of thunder."

The twelve stones on the breastplate of the high-priest represented our different loves. Love manifests itself in lights and perfections. Have not we found the true urim and thummim in the Spirit of God within us? What better source of guidance can a man go to than to it?

I think that the urim and thummim were the precious stones. They were more valuable than gold, and more perfect in form. They have straight edges; and from perfect lines come the moral ideas, such as rectitude, uprightness, etc. They also had the beautiful, perfect light. It may be that God withdrew from them the most holy things as they fell into idolatry, for fear they would make idols of them.

People would put the Bible under their pillows to keep witches away who would not put its principles in their hearts to keep Satan away.

As the priest Aaron bore the judgment of the children of Israel upon his breast, so I think of the minister as bearing the people upon his heart. We are to sympathize with both God and the people. We should have that sympathy for people which seeks to bring them into harmony with God. When you take from the church the power to make sinners the sons of God, you take away its great power and it becomes like any other organization for some worldly interest.

Stone seems to be representative of truth and firmness, and the figures of the Old Testament furnish the style of the New. All true worship in man depends upon his knowledge of God just as he gives it in his revelation. He must not cut and shape it to suit himself. God lays the foundation of all true worship by making known himself in nature. Next, he comes nearer by his revealed word. The foundation of the church is Peter's confession: "Thou art the Christ, the Son of the living God."

Peter signifies stone; and stone, the truth. Each of the tribes was represented by a stone which denoted some principle of the truth of God.

Of colors, that which relates to man is purple and scarlet; but that which relates to God is blue, or true. Purple and scarlet are the two kinds of blood in us—the veinous and arterial—the one impure and the other pure. The different colors together show the relations of God and man.

The pomegranates made of linen were between the bells to keep them from clashing violently. The robe signified the unity of the nation, Israel, and was not to be rent.

Christ's spiritual robe, which is the true one, is his church, which should not be rent. Our unity with one another depends upon our unity with God.

The bells proclaimed the unity of the robe to the ear. It may be that they represented the sounding forth of the gospel truth. Each bell must give its own sound.

Let each minister have his own gift, and not admire and covet that of his brother. Let the bell be golden, and give its own sound, not imitating others. Our High-priest liveth ever, therefore the bells have to use the sound of immortality. In the first high-priest we see the first representative of the Messiah. He also represented the other functions of prophet and king which afterwards appeared in the true Messiah. The first anointed was the priest.

After the tabernacle and all its furniture was made by man, after the pattern of heavenly things, there still remained the formal acceptance of them.

There are things here that we can not understand. The best idea we get of them is in the antetypes of them. It is a defect in our Christianity that we do not make more use of the Old Testament.

The one great question to be solved theoretically is the connection between matter and spirit. The outward world is the image of God's thoughts; the spiritual world is the image of his affections. The material world is not an image of the spiritual, yet it may represent it. Here we get the great laws of analogy.

The structure of man is the highest. All the lower is typical of the higher. The zoophyte is a plant-animal. You may go up step by step, from the leaf to man, and there is the same law in each individual. Man, in his growth in the fetal state, passes through various forms of animal creation and grades all the way up. The law is from the lower to the higher, and there is a single

organizing idea of the Creator in all. When you reach man you stop. It is the end of the first degree of life. From that you come to the spiritual.

Analogy is a great study of the laws of nature. Solomon was a great student of analogy. The natural and the spiritual meet in the divine Mind, from which they branch out into everything.

There is a great deal of teaching by analogy in the Bible; the poet makes use of analogy; and astronomy and chemistry furnish many forcible comparisons for the illustration of spiritual things. The Book of Revelation was not written on the principle of logic, but on the principle of analogy, or the use of the natural to teach the spiritual.

The law of spiritual life has no exceptions. Hence why so particular about those outward types. All things offered to God must be perfect. Spiritual law is absolute.

The people came to compromise in these matters. As Elder John Phillips once said: "Mutton brought such a good price at Jerusalem that they sold all the best and took such as they could not sell to offer to God."

There are laws of causation and laws of association. Causation is absolute, and association is arbitrary. The law of association deals with outward things; the law of causation is of the inner spiritual relations, which makes use of the outward. God designed that the outward Levitical things should be so exact that they should teach perfect spiritual lessons. The things of the tabernacle were great object-lessons.

The unleavened bread signified simplicity. It was incorrupt. Unleavened bread, the simplicity of truth; the oil, the unction or grace of God. Both must go together — mercy and truth.

The true light of the church and of the world is that of the oil of the affections. Intellect shines with light; but the light of the heart burns. Intellect will make the minister shine, but love will make him burn.

Of the sacrifices, one of the rams was to be burned. Thus we should consume all that is sinful within us. The other was to be eaten by the priests, who were to live on holy things.

In the service of the consecration of the priests, the whole action was typical of spiritual life and holiness. Seven things were put upon the priests, representing the perfections of God. Holiness to Jehovah was the last put on.

In the house of God all things were to be beautiful and pleasant to the senses, in harmony with the law of association. The incense was necessary to take away the animal odors.

In the tabernacle you find the things of all the kingdoms, mineral, vegetable, and animal; so that all things are for spiritual uses.

Aaron was the Christ (the anointed) of God, and he was prophet, priest, and king. But in the course of

time there was to be and was a separation of these three functions. The kingdom of God takes in all the interests of the universe, and is the embodiment of all principles, political, military, etc. So the priesthood at first embodied all professions; but in the course of time they branched out into all the different offices. The priestly office was the lower; the prophetical was the highest. The kings had the power to kill the prophets, but yet they were not so high a power. The prophetical power rules and organizes the world. The spirit of truth is the great molding power. It was and is the topmost wave of influence. It is the great lesson of the Bible that truth rules all, in the nature of things. Moses did not pray for all to be kings, but for all to be prophets; and the later prophets spoke of the time when the Spirit of God should be poured out on all the sons of men. The true anointing, as that of the Christian, is the giving of the Spirit of God.

If we have the spirit of prophecy, why can not we foretell things? We mistake what prophecy is. The prophet was he who spoke for God, whether of the past or the future. The greatest prophets were not those who wrote and spoke most, but those who lived most to God. The greatest prophets wrote nothing — Elijah and John the Baptist. And Christ himself said of the latter, "No greater was born of woman."

The man of action is greater than the man of speech. The great man is the organizer of society.

John was the last of the old dispensation. Christ was an outgrowth of Judaism, and the kingdom of heaven is the gospel dispensation. John was the greatest of the old, and less than the least of the new.

Elijah was the fiery prophet, and the age required his severity. Let us rejoice that we live in this age of the gentle spirit of love; for really one spark of self-sacrificing love is better than the fiery zeal of the olden time.

There were two kinds of offerings—the heave-offering, up toward God, and the wave-offering, from side to side, in broad sympathy with fellow-men. These two kinds of offerings make us think of the two commands of Christ—love to God and love to man. The wave-offering comes first. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is not scriptural for two to be praying at the same time. It is better to sit, as the Friends do.

Take no notice of scandal, unless it be wicked.

The sacredness of the social and family ties is respected by God; and what a thought it is that we find all these practical questions of the day made plain to us, either by precept or example in the Bible.

Numbers 14: 34. Here is the first representative use of time. Each day stands for a year. This is afterwards much used in prophecy as typical time.

The ark of God, and that most holy, was to be

covered with blue. It was a symbol to remind them of the law of God which was within the ark. I think of Jesus as having the blue fringe on his robe.

Think of the wrath of Moses! Is it right for a man to be angry? No man who is incapable of anger is perfect. As a man loves that which is right and good, so will he hate that which is wrong or imperfect. Christ was approved and exalted because he loved righteousness and hated iniquity. Evil will not be able to endure the presence of goodness Where there is no evil, all our spirit expresses itself in love. Christ looked upon the Pharisees with anger, being grieved at the hardness of their hearts. The origin of his anger was grief. The perfect man may be angry, but anger can not exist in a perfect state.

The Book of Numbers is full of sinning and death, and the priesthood coming in to stand between God's wrath and the people.

The Levites were to offer of their tithes; and so the minister must make sacrifices. The Levites gave for Aaron — the priest to the high-priest.

The great image in the minds of the prophets is that of Jehovah leading his people through the great and terrible wilderness.

The finite mind can not receive all of God's plan at

once, and therefore a man is to be judged for the principle he has for his rule of faith and practice. The faith of four thousand years ago was a seed-principle planted in view of the future. It was by this seed-principle that Rahab, the harlot, was saved. She had turned her heart to that faith. She believed in her heart that the leader of the Israelites was the God of all, and she wanted to cast in her lot on his side. This was her faith. We must judge every one by the light of his age. She was not a Christian, nor could we expect that.

Christendom has no temptation to idolatry, because God's victory over it has been so complete. Idolatry was the great weakness of that age, and the great lesson of that age was that there was one true God.

What is faith? There are two lives that we may live —that of the senses, or animal, and that of the spiritual man. The animal life we live by the guidance of the senses. In the spiritual life we are led by faith. "Now faith is the support of things hoped for," etc. The world lives by the senses; the Christian by faith. Faith is the support of what we hope for. It is faith that is the conviction of the unseen and invisible, and faith has been growing more and more complete all the way along. There is a germ of faith even of the heathen.

There is a difference between belief and faith, as between assent and consent. The lips assent, but the heart consents. Rome only asks you to assent. If you will say her words, it is all she expects.

Is a man responsible for his belief? He is. A pure

intellectual truth does not touch the heart; but all moral truth reaches the heart.

Was it the same Rahab spoken of in both the Old and New Testaments? If so, there was a believer among the heathen even before God's people were settled in the promised land. As soon as they came into the land the heathen were received into fellowship. The typical idea is that even in the earliest times, although the promise was to the seed of Abraham, yet the doors were open for all.

The sheep of all folds are to become of one flock.

The justice of the punishment of Achan and his family? God gave life, and he can take what he gave, as his right. The nation was barbarous at best. Nor is death the worst thing. It was a lesson to the whole people. It was the punishment of sin under the fiery law. Sin is the most terrible thing in the world. It is better that a nation should all be slain than that all the world should be corrupted by sin. God can not make any compromise with evil.

The greater the love for good the greater the hatred of evil.

The progress of God's revelation has been from that of mere power to that of love. The Bible reveals attribute after attribute as man is prepared for it. One idea at a time was God's plan for elevating man. Each age had its idea, and a man who was true to that idea was acceptable to God.

Joshua 8: 31. The whole stones for the altar signify the whole affections of the heart, uncorrupted by wrong human influences. God seeks first of all to have us consecrate our human affections. Holiness comes from the idea of wholeness.

Why did Christ say, "I will come in and sup with him," instead of "dine with him?" Because dinner was the meal of state; and at night the cares of the day would be over, and a man could give himself up to enjoyment and company.

He who is faithful to the truth will be a king of men.

As the warmth of the summer's sun has greater power than the lightning to bring life and activity into the world, so is the spirit of Christ a higher power than that of John the Baptist.

God makes the first birthright by the power of the Holy Spirit. The church gets its best members from Christian families. God sanctifies the mystery of generation.

The name "John" signifies "Jehovah's grace," or "Jehovah given." It contained a promise. He was sanctified before his birth, and, therefore, before he had a chance to repent. Why should it not be so with all?

Tendencies are as much a part of a man's character as his actions. There is a special providence in the case of every man. Every man has a character when

he is born; but it lies deeper than the consciousness or thought of man, where only God sees it.

The doctrine of the miraculous conception is for Christians, and not for the bringing of men to Christ.

Those who have a deep sense of sin, have a deep moral nature; and the deep work of the gospel can not be done without that deep sense of sin. It is the great work of preaching to produce conviction of sin.

Oh, that our young women would think of Mary! What great honor was done to her!

There was a creative power came on Mary's body. Divine energy produced the germ of life which in the natural way is produced in man. Mary was familiar with the Scriptures, and may have known something of the physiological facts of conception and birth. The Jews ought not to have doubted anything of this, for they had been having just such miraculous things through all their history.

From a humble peasant girl of secluded Nazareth, Mary becomes the mother of the world's Savior! How her life was widened and exalted! Notice her song of praise. How much scripture she quotes! There is a reference for every line! We must infer that Mary taught Jesus the Scriptures, according to the old commandment of Moses for the teaching of children. How full of the knowledge of the Scriptures Jesus was!

Who is it that saves us? It is the Messiah, and not the child Jesus as such.

If we could know more of the early life of Jesus we should probably be disappointed. We have idealized him. The Spirit was made flesh. Christ had to eat bread and butter, and to be taken care of just as other helpless children. We have no account of those things in the New Testament; and it is well that we have not, for our idealization would be shocked. It is by the grace of God that those things are left out. There is nothing that would simply gratify our curiosity, but only those things were written which were necessary for our spiritual good.

John the Baptist seems to have had the character of the Essenes, spoken of by Josephus. We may get some idea of what his education was by considering that he was the son of Zacharias, a priest. He appears as a copy of Elijah. It may be because they came from the same region. He was brought up in the desert, on the north-west of the Dead Sea. I do not think of him as taking up the ministry by imitation, for he had too much personality for that. Men of great individuality and strong moral natures naturally come out against the perversions of the age.

His dress was probably such as was common to that region from whence he came, and we have no account of his going up to Jerusalem in that habit.

Strong men grow up in seclusion; yet, reared in the desert, they will lack some elements of character. They will be odd, and that is sometimes a good thing. Such men are intense, and have great individuality.

God begins his work of reformation in the worst places first. "Make his paths straight." They were not to go around the hills. It is typical of the work before us.

There had been intercourse between heaven and earth all the way along; but now, in this new dispensation, the angels of the highest heavens, those from the presence of God, had a work to do here, hand in hand with Christ the Son of God. The heavens were brought near.

The angels of heaven used to come with swords of fire; now they come with love and praises.

All through society there needs to be preparation for the way of the Lord. The hills of pride have to be humbled and the valleys of humility to be filled up.

Our privileges will not save us, unless they bear fruit of us. Privileges are God's grace. This is what John the Baptist preached. It is not God's grace *to* us, but *in* us, that saves us.

It is a great thing for the preacher to understand the providential hinge on which the kingdom of God is turning. Moses, of necessity, compromised; but John the Baptist came making no compromise with evil. He laid the ax to the root.

He knew men, and adapted himself to them; and when they came to him he knew what they needed.

The elements of theology are in the inspired words. The words and their general use must be understood.

We must only ask what is the truth. It is a great work to lay aside our preconceived ideas which have become a part of ourselves.

John the Baptist had two sides to him: the fire of the old prophet and the love of the new dispensation. He was a link between the old and the new.

Only one human soul was created; all others are begotten. It is a mystery.

The particular character is in the tree before it bears any fruit. We know it by its fruit. We can trace it back to one created tree in the garden. If the tree is in some way injured, its seed-bearing power is injured, and it becomes depraved. So it is with man.

"Dogma" is the *decreed doctrine.* We may have doctrine without dogma.

The conditions of shepherd life were those of simple and unperverted nature. It is easy for men of pure natural affections to receive Christ. There is a good influence of animals upon men. Men of strong natural affections love animals, and animals naturally take to such men.

Abraham, Isaac, Jacob, and Moses — all those great souls who were given the true religion in trust — were shepherds. City life spoils the natural affections of men.

One was not considered of the children of Israel till circumcised. It was to the Hebrews what infant baptism is in some of the Christian churches. It was not considered saving by them.

Man's spirit was made for God's Spirit. In being made in the image of God he was made for the inspiration of God. The greatest gift to the world is the inspired soul. The gift of the Holy Spirit is that men may live in holy relations.

Egypt represents a spiritual condition, and so do all other nations. Christ might have been made safe elsewhere, but it seems to have been foreordained that he should follow the type in coming out of Egypt.

It seems like a great type. Egypt was the cradle of civilization and the land of science and art.

What bondage does Egypt represent? That of nature, as known through science as applied to material interests. It is the bondage of the natural and animal.

The science of to-day has brought many back to an Egyptian state of mind. It was the bondage of a system of natural religion. This made it necessary that Jesus should go down and come up thence.

From the hills about Nazareth Christ could see all the great historical places of the land. There we may think of him as reading the Psalms, and meditating and receiving those great and good impressions and influences which were to fit him for his great work. It is a beautiful country about there.

He was not called a Nazarene from the name of the place, simply, but from the fact that a Nazarite was one who was separated for the service of God. Nazareth was a place separated from the world and set apart.

Many lives of Christ are being written; and it is one of the signs of the times that there is a great and growing interest in him.

Christ declared his baptism as "*prepon*," "seemly." It was fitness in every sense, and decorum. The idea is not that it was merely obligatory, but it was becoming even for the Son of the Highest.

Christ was announced to the world by Heaven, as one is announced by name and title, at the door, when he goes to a great reception.

Temptation is an appeal to the innermost man, to draw it away from fidelity to God. It is to try us, and teach us that which is deepest and best in us.

There are three stages in the process of temptation which belong to the inward act: suggestion, delight, and choice. The outward act is the deed itself.

First, the thought which comes into the mind. Next, does he delight in it? Do his affections approve it? Then comes choice; and if the will is formed to do it, it is done in spirit already.

There is no sin until we come to delight in the evil suggestion. This is where sin begins. We may have the thought, and yet be passive, as Christ was. But when we take it into our affections we become active in the matter. This Christ did not do.

Hereditary evil works in our affections and will. The miraculous birth of Christ saved him from hereditary evil. The temptation of Christ was external. In that he was as we are. But he was pure in his nature, and had no lust. In that is the characteristic difference between his and our temptations. We have unholy desires; Christ had not.

There are three classes of temptations: of body, of soul, and of spirit. Christ was tried with one of each in the highest, so that he knew all.

The same spirit that came upon him at the river-side, at his baptism, led him into the wilderness. It was just as much a duty for him to go into the wilderness in the midst of temptation as it was to go to be baptized. Great temptation comes near to great privilege.

It is not necessary to salvation, if we could know that there is or is not a personal devil. Yet the results would be the same. Let us leave all theories except the purity of Christ and the principle upon which he vanquished his enemy. Look to the practical results, and ask how Christ met temptations. He withdrew from the evil influence. He was humble; and humility is a great safeguard. "He that is down need fear no fall."

Christ had no will distinct from that of his Father. "Thy will be done."

The devil worships himself, and wants all to worship him. This is the cloven foot sticking out.

Christ did tip over the tables of the money-changers, and that is the only table-tipping we read of in connection with the Lord's doings. His aspect here is very different from that at Cana, at the wedding. There he was all grace and joy; here he appears in all the severity of the prophet of God. Judgment begins at the house of God. He went as the minister should go, for a two-fold purpose: to bring joy and grace and gladness in all that is pure; but with severity calm and firm against everything that is wrong in the sight of God. It must not be done with impatience of word or manner. That would be wrong.

At the wedding we saw but one side of his character. If this were all, many would throw up their hats and say, "Let's have Jesus." But these seem to be purposely set here, side by side with each other. He had a zeal for righteousness in every place, not only on the joyful occasion but in the house of God. We may think that he did manifest indignation. Hatred is the counterpart of love, and goes hand in hand with it. He who most truly loves will most truly hate. Dr. Arnold said that he did not feel that a boy was safe until he could perceive that he hated whatever was unmanly.

Christ was so zealous as a reformer that it was the cause of his death. It was his zeal for God that brought him to the cross. Zeal for God was the consuming principle of his life. And so it was with the saints and martyrs. So it was with Luther. Leo X. was zealous for the cause of God materially, Luther for it spiritually; and they were against each other. Leo sought to raise money by granting indulgences; Luther spoke in thunder tones against it.

The point in the new birth is that it is of a different quality, and not the mere fact of being born. A man is first born into the kingdom of nature, but must be again born into the kingdom of heaven. This idea of a new birth is not confined to the Christian religion. It was the idea of the Jews. They received gentiles into the church after washing away their filth with water. Twice born is common in other religions. "That which is born of the flesh is flesh," was true of the Jews as of others.

The Jews could understand why gentiles should be born of water. The doctrine of a spiritual birth ought to have been well understood by any one who understood the prophets. Born of water was baptism. The first birth only gives privilege and capacity of the spiritual birth.

The gentiles had to put away heathenism and receive the birth of water before they could come to Christ. The Jews had the capacity to be born of the Spirit, as to be born in a Christian family is a great advantage to any one now. Jesus was using technical terms which were familiar to his hearers.

The spirit was the free part of Judaism. You could tell who was going to be high-priest but could not tell who would be prophet. The Jews were so blinded with the splendor of Solomon and earthly things that they lost sight of these great spiritual things.

Faith does not ask how.

Prophecy is not to make plain that which already is, but to give new light to men. The dispensation of Moses left heaven closed, as represented by the veil before the most holy place. The new dispensation opens heaven; the veil is rent and the Spirit makes plain the way. The first were only representations of heavenly things; now we have the heavenly things themselves — heavenly thoughts and affections.

"You have had no teacher who went up into heaven and came back to you. Moses only went to the top of Sinai, two miles, the highest peak the Jews knew of; Elijah never came back." He would say, "This is all new to you; you can not understand it."

No one had been in heaven at this time. Some would say that no man has been there yet. Christ not only came from the heavens, but it is the home of his proper being. Thus he speaks of things familiar to him, as a son could speak of things in his father's house.

The brazen serpent is a type which most completely sets forth the salvation of the people. All things in Judaism were types, but this is the most complete. It

sets forth the idea of the poisonous principle of sin in man. The venom of the serpent is the poison of sin. Brass was taken in connection with sin, as in the brazen altar. It was lifted up. That made it conspicuous. It was the cure for all that were bitten. So now God was about to lift up his great cure for sin, with which all men are bitten.

If a man's heart is evil it will naturally color his thoughts. We naturally try to think according to our feelings.

Evil keeps out of sight for fear of demonstration. Truth and purity seek the light and desire to be made manifest to the glory of God.

Christ did not come even to judge the world. It was already judged — self-judged. He came to take away condemnation and to put the Spirit in the hearts of men. He reproved them by his spirit, and he makes his people judge the world. He puts that by their side and before their eyes that makes them condemn themselves. So every true Christian condemns the world. Condemnation is not an outward thing, formal and arbitrary, but inward and spiritual, according to the law of conscience. The heathen have the sense of sin, else they would have no sacrifices and altars. They have just a glimpse of light — an obscure thought of right and wrong. Moses specified rules of action; Christ makes general principles of love, which shall control the heart.

"Christ died *for* us." "He suffered *for* all mankind." We must not think merely of the outward legal form. The influence of sin upon the heart is far worse than physical fire and bodily pain.

The spiritual only truly *keep* God's law, though all may have an advantage from it. The law did not confer the spirit. It put man under constraint.

Temporal blessings are only types of spiritual. The Jews thought of blessings, as corn and wine, their beautiful land, etc , but the prophets kept before them the great idea that true blessings are from righteousness.

No man has anything except it is the gift of God. We need not be troubled about results if we are doing our best with our gift. If another church gets our people away, and Christ gains them, we ought to rejoice in it. John's disciples were no part of Christ's church. John's joy was that he had done the service of the Bridegroom's friend, and that the people were going to Christ. John's spirit is just what we all need. We shall, like him, be tried in these things. Remember, it is the Lord's work we are doing.

He who has his being in the heavens is over all. He who is of the earth must have his earthly work. Coming out of heaven, he could tell of things which he had seen and heard. How he might have told us all about heaven and heavenly things! But he only tells us what will arouse us to activity. If we knew all about it we might live in a day dream. "No man receiveth his testimony." They were not prepared to understand it.

Christ not only lays the truth before men, but he entreats, and woos and wins with gentle love. He who will not be persuaded to love Christ can not see life. He brings it upon himself. The wrath of God remains upon him. Teach men that they are left in their own choice. God can not take away their will without destroying his purpose. God's wrath is already upon sinners, and they can remain under it if they will. Christ is trying to win them from it.

Christ teaches heart-worship as against place worship and form-worship. Worship must be a reality. God taught his people by outward things because they were children in thought and feelings of love. His prophets sought to draw them away from mere forms. (John 4: 23.) This tells us who the true worshipers are, and who is the one to worship. Not "Elohim," nor "Jehovah," but "the Father." Each name has its associations of thought and feelings. The Father is near and dear. No fear, but love and confidence. The child of God comes to the Father's bosom without fear. As God is love, so is the love in man that which is most valuable and most prized. There is no holy place in Christianity; it is a religion of the Spirit.

Probability is the foundation of faith. All spiritual things hang upon faith and not upon knowledge and the power of the senses. We can not wait for certainty in these matters. From doubt we come to probability, and that is the beginning of faith, in which, if we go on in the discharge of duty, we shall grow in it.

Christ brings to light the idea of the equality of souls. There is no difference, not only between Jews and Samaritans, but between the sexes.

The use of signs grows less all through the Bible. The later prophets appeal more and more to judgment and conscience. Miracles only, or mainly, manifest power. They are not a good means for manifesting wisdom and love. Christ worked no miracles of judgment. We do not need such powers; they would not be good for us. We have a higher, better power — that of wisdom and love. Miracles are useful for gaining the attention of people. When that is gained, there should be an appeal to conscience and heart. The highest faith is that which works by love. A miracle does not prove a moral truth.

It is sad that, when the gospel is plainly preached, people are not convinced and convicted. "Having eyes they see not, and having ears they hear not."

Christ would not receive the testimony of the infernal spirits. They testified in terror. The divine Spirit has power over the unclean. Here was a wonderful thing! We think the New Testament teaches that there is a world of evil spirits in antithesis to a world of good spirits. If by purity we can come into sympathy and near relations with good spirits, why not by the opposite course come into sympathy with bad ones. This is hardly a matter of faith. I hold it provisionally.

Christ is life. He is the life which we seek — not the animal life, but divine life, which is eternal in its quality as well as its duration. It partakes of what Jesus is. All that is spiritual in man is eternal, because it came from the eternal One.

POLITICS.

Politics as a science is next in importance to religion. The aim of politics is to establish the kingdom of heaven upon earth. The word politics is of Greek origin, meaning, "the city."

The Bible is a political book in the true sense of that term. Take the principle out of any great interest and it becomes mere empiricism. The true principles of statesmanship are to be found in the Bible. The Book of Daniel is the statesman's book. This prophet was a true statesman, for he stood by the higher law. The man who stood against Daniel went to grass. Some of our politicians ought to be turned out to grass. Politics must be based on right theories of society and of human progress. Darwin's development theory should be reversed. Sin makes man more like the animals. The Bible theory is that society is the creature of God. Any one who denies the divine origin of society is practically an atheist. Let the ministers preach true politics.

Our legislators are too much taken up with the care of property, and not enough with the care of the virtues of society, which can not be much longer overlooked.

Leviticus is a book of domestic economy. It contains wisdom above that of the present age respecting the duties and vocations of life.

The Bible is political, and contains those principles to which we are going back after ages of false and injurious systems.

The tribes were all preserved in the nationality. Thus the Bible recognizes states' rights, but not state sovereignty. Nationality is a natural growth from the family, the tribe, and the social circle to the unity of the tribes in a nation. The Bible is the statesman's best guide.

The record of families, or genealogy, ought to be a distinct department of government.

The heathen nations were cosmocratic in government; the chosen people were theocratic. The spiritual organization of the nation was completed at Sinai; but there must now be a secular organization. The next thing is the invasion, that they may go up and possess the promised land.

In Numbers we have the first census. In the early time of Christ we have another instance. There are two great objects in taking the census: to know the military force and to form a basis for taxation. The Book of Numbers gives an account of the preparation for war.

Joshua is the military book, and these two books

contain the military history of the Jews. Judges is the book of military conditions.

Law is the great organizing force of society.

War has deteriorated from means of God's judgment to mere national uses and selfishness. War is only justifiable at the call of God, who uses it as a human instrumentality.

Nothing but righteousness will bind men together in permanent relations.

In Israel church and state went together.

Man is king when he rules himself through Christ in all his inferior powers.

We judge the character and position of nations by the general principles of the hereditary law of iniquity. Spain, for instance, has national traits which have flown down through several generations. We should study history in the light of these principles. We find in France the example of a revolutionary nation. Science just begins to treat this subject, but the Bible teaches it plainly.

The last commandment is for the protection of the family. Polygamy is not supported by the example of the patriarchs.

"Throne of David." David was the typical king, representing the spiritual kingship. He reigned in the hearts of the people and reached up to the idea of sonship to God. He gained the love of God, and the man who lives near to God can reign king in the hearts of men.

Christ was not Messiah until he was anointed. His Messiahship was his official life; the thirty years were his private life.

God is king. His government is a despotism, which is the best form of government if the ruler is wise and good. But we must not think of despotism in any bad sense. Government belongs to the Lord. Democracy is a heresy of Babylon. The kingdom of God alone is right—truth is the ruler and organizer. All human governments must go under. Democracy may be the last to go, but it will go in time.

A review of the history of Jehovah's kingdom will show us that his real kingdom is the rule of righteousness. The kingdom of God is the kingdom of inspired souls.

Daniel is the prophet of politics.

The outward kingdom the Jews were thinking of would not be restored. The spiritual kingdom could not be restored to them, for they had never had it, and did not want it. The outward was but a type of the spiritual; the real is eternal.

Christ is the king of the spiritual kingdom. On the earth he was a king in disguise, but when he went back to glory he took the throne. And he makes us "kings and priests." He appoints to office, and can give the inspired power to fulfill the duty.

The idea of a leader implies the capacity to lead. The leader must have superior wisdom and power. Is Christ king, then, practically? He is the king of men, God's king. He takes ordinary men and gives them great power to work and to do in the world. In this kingdom God's Spirit is the energy and his Son the sovereign. (Matthew 20: 25–28.)

The theory of the divine right of kings is very different now from what it used to be. The influence of Christianity upon this idea has wrought a wonderful change.

The kings used to be held as having divine nature, being born of a goddess or begotten by a god. In such kingdoms the exaltation of the king depresses the people. Not so in Christ's kingdom. The exaltation of the King exalts all the people.

True greatness is not in the outward position, but spiritual gift and capacity of usefulness. Spiritual power is power to do good.

The atmosphere is a common possession, and if you purify any portion of it, it is diffused, and all good is common good. So in the spiritual life, every one who increases the love of God in the earth does something of good for me, and I am sure of still more help to go up higher. Ruling with Christ is serving in love.

A man may wish to be great, and not to be first. Those who are great are greatest in service What a kingdom it is in which we rule by serving! Envy becomes impossible in the kingdom of heaven. In the place of it is a love which rejoices in all success in good. The worldly man wants everything for himself; the Christian wants everybody to have everything that is good.

The Christians founded Christian cities; the pagans founded pagan cities. The modern idea of society is Christian, yet Christian in form rather than in spirit. The last great work of Christ is to bring all nations together in one common bond. When that time comes the precepts of the tables of stone will be written in the hearts of men and not on stone. The command not to kill is the care of human life; the spirit of it is to not only not destroy but to furnish means of sustenance and comfort. The ruler will then seek to make happy the outward condition of his people.

The body of the Mosaic law will well repay our study. It is the foundation of English law. Our forefathers were somewhat conditioned as the children of Israel.

The Book of Leviticus contains the appointments of the officers of the great king. Every one of the Jews was eligible to the office, just as the people of the United States are. The Levites were purely representative of the people. But Moses gave them the privilege of having a king.

Justice was necessary all the time, and Moses was the great justice of the peace. He was judge. Law grows up step by step as cases are brought up and decisions given. Then came the need of a digest, and thus "the judgments" came to be given.

In the Book of Exodus we learn of the raising up of the leader of the people, of the divine interposition of the deliverance, of the great struggle of Jehovah against Egyptian idolatry, of the passage of the Red Sea, etc. Coming now to the borders of the promised land the organization of the nation begins. Their marches constitute the first step in their organization. This brings them back to their tribe conditions. Then comes the military organization which consolidates them. In all these things they were a type of all national organization. Indeed, they were a type in all things. The development of all nations is after this same order, from the family to the tribe, and from the tribe to the nation. The tribe principle is weak. Our own nation came near failing because the states were so long in learning the principle of consolidation as a nation. We see another illustration of this in the feudal system of the middle ages. The king was the first realization of the consolidation and unity of the nation, and this is the reason why the people of Europe so cling to the monarchy.

When the Amalekites fell upon them the Jews left the tribe condition for the unity of the nation.

The true principle of unity is that of God's will. All his attributes come under the same will. This is where the heathen made their great mistake. The true unity of the divine nature is in the inner being. It is

the unity of the Spirit of God — the unity of person. In the works of creation God made known the unity of his will and Spirit. In this dispensation God aims to bring together all things in one in spirit. In heathenism there can be no unity. God has led his people up step by step toward a higher unity.

Washington became the great leader for union in our early national existence. States' rights or the tribe principle was the great trouble.

God's external providences compelled his people to the idea of unity. God brought war upon them to bring them together as a nation. Then they wanted spiritual union. Then God taught them holiness, which is the unity of all the divine attributes.

The Jews have ever stood as a nation because they were built upon a principle of unity. Yet it was outward and not spiritual unity. Christ brought the true spiritual unity; and the gates of hell can not prevail against his church because of this spiritual unity.

Nations fail because they lack inner unity. The Jews were not to make any image of that unity lest they should become satisfied with outward national unity. The Jewish nation was kept in unity under the control of one will.

The Ten Commandments were their constitution, and the seventy judgments their general laws. They were born in Egypt in slavery, and God appeared to them as their deliverer and benefactor. He revealed the principle of his nature in the commandments. He chooses them with free good-will, and requires them to seek him in the same manner. He makes a covenant

with them, they using their own free-will. Hence the book of the law is often called the book of the covenant — the Old Testament.

God claims their interest and love because he was interested in and loved their fathers. God was to be their king and rule by law. It is the idea of our day that the power is not in the man, the ruler, but in the principle of law. The tabernacle is the palace of the king, and the mercy-seat his throne. There is no image of any being there, but the sovereign is the law.

Sinai is God's choice place of all the earth to show forth his divine purposes. The land of these most interesting scenes has been spoken of as the navel of the world. The people came together here in mass-meeting to hear God's proposition to them, but after they have had time to think they send their seventy representatives to express their will toward him. The seventy elders were the heads of houses, or represented them. Age is the one *natural* claim on our reverence.

Notice the legislative processes. Jehovah first spoke the words in the hearing of all the people. Then Moses goes up and brings down the words and rehearses them the second time for adoption by the people. Then God writes them upon stone. There were eighty distinct items to be voted on. Here was the beginning of a new relation of Israel to Jehovah. The twelve pillars the first foreshowing of the New Jerusalem with its twelve gates.

The Hebrew people was the hope of the world, and the aim of Moses was to keep them separate from the

world. The first settlers of New England read Moses much, and our people owe more to him than to our great men. We have to study Moses as a wonderful man. He was perfect in all true greatness, both private and public, as leader, priest, prophet, author, poet, and man of science. He was a statesman.

Despotism everywhere has the same line of policy. They are all imitators of Nebuchadnezzar. If that idea had been carried out the "kingdom of heaven" would not have been possible among men. God put them down.

EDUCATION.

The truest and highest education is that of the will. Man may not need mathematics in the next world, but he will need the education of the will. That will always be of value. We think too much of intellect. Man may know as much as the devil, and be as rebellious. We want educated wills.

Ideal education is fanciful. Let us take the beautiful examples in God's great school book of the world. Things are real. The stream can not rise higher than the fountain; neither can man rise higher than the nature that is in him. God did not create the world and then leave it. He has been raising up men of great and good souls, and they are real men. True, there is an ideal, in the Bible, of the coming man. Christ was the great ideal; but he came, and was a real man, and we may walk in his steps. God's Sabbath-day faithfully and wisely kept will give a man a better education than college learning. We find in the Bible the germs of all God's science. What we should seek always is God's education. All earthly things are to educate us for his service, and this life is our course of study. The Sabbath is given for that purpose. It is a portion of time set apart to begin to make life holy.

His time is all holy, and thus he would have us to use it. God gives us the Sabbath that there may be a beginning of making time holy, and it will not cease till we make all our time holy. The true Sabbath is found in the spirit of Jesus Christ; it is spiritual — the Sabbath of God. God saw all that he had made, that it was very good. He rejoiced in the works of his hands.

The Sabbath is pre-eminently for education, that the whole life may become Sabbath, or that which the earthly Sabbath represents. The Sabbath school idea is as old as the time of Moses.

Our system of education places too much stress upon cuteness. Wisdom confers length of days; and the nation that is without wisdom will go like the prodigal son.

A mother's constitution undergoes a change by means of the germ from the father, so that she becomes like her husband. When we graft a tree, the root supplies the sap but the fruit is like the graft.

All great and continuing reforms must be built on universal principles. God must be in it. It is a great thing to be able to see what society needs; but it is a much greater thing to be able to get the people to adopt what they need.

St. Paul did not go to preaching till three years after his call. He was in Arabia, probably reading the Bible.

A pastor is an educator. "Feed my sheep." He is not only to care for new-born souls, but the lambs are to be trained. The education of the school of Christ aims to make a perfect man. Not so with other schools.

Intellect is subordinate to the affections. The best teacher enlists the affections. In Christ's school education begins at the bottom. It begins by purifying the affections. Now these affections are of various kinds, and they are involuntary. Some are selfish and others are unselfish. There are natural affections and spiritual affections. There is the love of beauty, and the love of truth for truth, and the love of right because it is right. And there are still higher affections — for God. These are more difficult to understand now, but if we follow on we shall know the Lord. The love of excellence, or love of perfection, seems to be infinite. These are some of the affections of the soul, and they exist in the little child as germs in the seed. The natural life is the foundation of the spiritual life. He must be born into the natural life first, and the natural has the first chance; and he may be so much taken up with the natural as not to seek nor find the spiritual. Yet the germ, or seed, of the spiritual life is in him. Now these spiritual germs need a different sun and warmth than do the seeds of natural life. "Bring them up in the nurture and admonition of the Lord," as said St. Paul.

Evil makes a more vivid impression on the mind than is made by good.

For a long time there were but three professions. Now the missionaries to heathen lands have a medical education. I could wish that all pastors might have some knowledge, at least, of physiology.

Robert Owen, of Scotland, was an atheist, and a very good man. He spent his life in doing good. But what made him? He did not make himself. His natural qualities, which were inborn, and his education made him. But for Christ he never would have been so kind and good in his nature.

Anything melodious takes deep hold upon us. I wish that we all might be able to use music and song in our ministries. It is a great thing to be able to take the truth of God and sing it into the hearts of the people. All the great epochs in the history of God's people were ushered in by song. How much singing there is of God's truth in the Bible!

There are many things which young people will learn, which they ought to know from the right sources, as a part of their education.

We are so constituted that we can not use up any power of our nature.

God gave the law and commandments to Moses at Mount Sinai, that they might be taught to the people.

How different was this from the Egyptian priesthood, who hid their knowledge in secret ciphers.

The Roman Catholic Church will not let the people read the Bible yet, and they are trying to prohibit it from the common schools. The priests were to be the teachers of wisdom to the people, and were to be supported for that purpose. "The priests' lips should keep knowledge."

The prophet is the spiritual man of the old dispensation. The Levites were the teachers. The people were then taught by object-lessons, and they lost sight of the spiritual meaning and learned to look on the outward things as the great considerations.

The tabernacle was a great parable. The word parable is Greek, meaning one thing alongside of another, or one signifying another of a higher kind. Sometimes it means comparison. The tabernacle was a representation of spiritual things. The plan was given to Moses by God, and was a pattern of heavenly things. Jehovah first taught by parable in the garden of Eden. He made the trees object-lessons. Indeed, the whole earth is a parable.

God's chosen individuals were also typical, and the history of Israel was a parable. Moses and Joshua, John the Baptist, and Jesus. Moses prepared the way, and Joshua brought them to their promised land.

The voice is the most perfect medium or symbol of character. God spoke and answered by a voice. No

image of it could be made. Speaking is a familiar communication. The outward voice comes from the ideas of the mind and impulses of the bosom.

What does the number forty signify? Has it any typical sense? No part of God's book is without meaning, surely; and Christ said "not one jot nor tittle shall pass away." There is a lack of fancy in numbers, but Plato, who was a great thinker, and came to the threshold of God, dealt much in numbers, and taught that the great idea of God was numbers.

Touch and smell are the most sensuous of the senses; sight and hearing are the most spiritual. Mahomet's heaven was full of the ideas of the lower senses; the Christian's heaven is full of the higher senses and spiritual things.

The tabernacle was made of the most costly and beautiful materials, and the blue, and purple, and scarlet were the royal colors, and it was required that all the offerings for it should be made on the voluntary principle. The tabernacle became in their minds the beauty of holiness. Think of the effect it must have had upon the minds of the children as they went up to worship.

The providence of God is seen in inventions. Men of all good callings are inspired. The first book printed was the Bible. The discovery of printing was providential. There are different degrees of inspiration; the highest inspiration is that of Christ.

The heavenly Father makes use of various gifts to accomplish his works, and sometimes the agent is willing and sometimes not. Man may not be a co-worker with God, and therefore have no reward. "If I do these things willingly I have my reward," said St. Paul. God sends into the world such men as are needed for his purposes.

The plan of the arrangement of the veils of the tabernacle was like man's organization, going from the heart outward. All science and art are from God.

There are these three things showing a call to the ministry: God's part, the opportunity for the work; the man's part, the sense of duty; the people's part, the acknowledging him for the place.

Memory depends upon conditions. Attention is the main thing, and that depends upon one's affections for the subject.

All knowledge comes from love, and is of two kinds, that which comes from outward principles and conditions, and that which springs from the heart. "The spiritual man discerneth all things;" that is, all things relating to spiritual subjects; but "he is discerned by no man." The pure have nicer perceptions of impure things than the impure.

God's book of life is being continually written in our own natures. It is like sympathetic ink. When it is

cold it is invisible; but when you warm it, it becomes plain. So a man's life, when he comes into the inner presence of God's love, will be seen by himself as it is; it will all come out plain, and it will draw him to God or repel from him.

God designs the natural world to be in harmony with and to have an influence in the redemption and perfection of man. Everything was made for the perfection of souls for God. The value of thought is that it is capable of becoming affection. The covering of the ark and the border of the robes were blue, and the sight of this color produces pleasant thoughts of God. The landscape of Sinai was red, and that color, to the Hebrews, brought the feelings of desolateness and strangeness. Red, to them, was the symbol of evil, because of the desert influences.

The heathen made sacrifices to the gods of the desert to propitiate for sin and to take away the mischief of the evil one. This may be the significance of the red heifer offered for sin.

In the old dispensation sin and death are put together. Hence the Jews had a great aversion to a dead body. Christianity has entirely changed the associations of the places of the dead.

Notice that nothing is said under the ceremonial law of the nature of sin; they were yet too low down for metaphysics. They understood sin only by death. This is the first thing to get sinners to do—to connect sin with death and teach them so that they may not fear death, but sin. All that is terrible in death is the result

of sin. We do not need the red heifer now, but there was a time when it was needed.

Moses disobeyed God by striking the rod when he was only to speak the word. He put himself too much forward. There is great power in humility and modesty. There is no good in scolding. Moses spoke in a wrong spirit. He sinned, and took away the glory of God. The preacher should keep himself in the background and put the word of the Lord forward.

Why should people put on mourning-clothes at all? Ministers would do well to advise families not to take such trouble and expense, which, often, they are not able to bear. It is nothing but a superstitious notion.

Why did God make such a country the theater of his manifest providences? Because it is the best place in the world for the preservation of history. Things there naturally become stereotyped. There was no real history till God made it. The mere account of the self-will of men is not history. God's history is written in the monuments and ruins of the ancient world. The land and the climate are adapted to the preservation of the sources of history. Obelisks of stone, which in Egypt had been in perfect preservation for three or four thousand years, when taken to France, soon began to decay.

It is God's providence that these antiquities should be preserved as testimonies to these later ages.

Nature and society both were stereotyped in those Bible countries, to be a standing proof of the truth of the Bible history.

We find in Arabia the same kind of life that characterized the times of Jacob and his sons. It stereotypes the patriarchal conditions.

The terrible bloody fact of the extirpation of the enemies of Israel stands with no apology for it. God was pleased to destroy a sinful condition of society which was too bad to be cured, and Israel was the means. The difference of our feelings and the feelings of those who live on the frontiers and suffer from the Indians will illustrate the case in some degree.

The Bashan region is called the place of sacred romance. Elijah was from that eastern region, about Mount Gilead. Jephtha was also from the same region; and to understand these characters we must understand the general conditions of that region, the influence of which is seen in the literature of Israel.

Elijah was a great man, and a rough one. He was the greatest soul, from Moses up through — a man of great will, who could both speak words of love and slay the enemies of God. Than the example of Elijah in his prayer for rain, there is no better in the Old Testament. He could run better than Ahab's best horses.

Balaam was also from the East. He was a professor of religion. Elijah was not much of a professor, but a confessor. The contrast between Moses and Balaam is instructive. Both were men of great gifts. Balaam

was a great prophet of the old political world, and he foretold Europe. His character is an interesting psychological study.

There is no book of such value for the study of man as the Bible; and the great study of man is that of his will. A man's personality resides in his will.

The Bible deals with man in his relations to the kingdom of God. A man's relations to the kingdom of heaven depend upon the nature of his spirit.

The New Testament finds a place for all the people of the world in the great plan of God. Every nation has had its place and work for the good of the world of mankind.

There are two ways of holding people together: by outward force, as a barrel is held by the hoops, and by the attractive force of love, as the principle of life in a tree. As Christ said, "And I, if I be lifted up, will draw all men unto me." Love divine and human, drawing men together, makes the only true church. Love is the attractive and organizing force of the church. Human loves are the cords to draw men to Christ and divine love. A man, to know Christ, must be spiritual; and to be spiritual a man must know Christ This is no contradiction, for in Christ there are two conditions of life, human and divine. See how the apostles went out and brought men together in Christ. They told the simple story of Christ's life, and drew men to love him as a man. From that they came

or were brought to know Christ as still living, to love us as the Son of God. Thus immortality is given to our lives. Mere teaching will not do it. The love of God goes beyond knowledge. The highest manifestation of love made the cross necessary. Angels would not need it, but the hearts of the people must be touched.

A great deal of conversion, it seems to me, is merely proselyting. The study of the human heart is most necessary to the success of the minister.

No man is naturally born into the kingdom of God, but I do believe that some are born much nearer to it than others. The church of Christ is the spirit of motherhood. The church begins with the children. "Suffer little children to come unto me, and forbid them not." The way to begin the church is by presenting the story of Christ's love. Your own natural sympathies will do much toward it. The place for a man to do his work is right at home, in the midst of those he loves and who love him. "Go home and tell thy friends what great things the Lord has done for thee." Build up a church only where there is a need of it. The great interests of the Lord are above all denominations. The work should be like that of the leaven. Talk it up from house to house. Let your meeting be the result of a growth in the hearts of the people. That is the way in which Paul did it. What can we do for the community? What can we do for those who are already of Christ? "Meet often and speak to each other." What can we do for the children? Use all the little human attachments to bring them together, and as you make these attachments, tie them on to Christ.

The meek and quiet Moses chooses for his companion and leader, the warrior, Joshua. According to the law of selection, men seek those who compliment them. We must not think that the man most accessible of God is the meek, soft, weak man. He prefers the strong and energetic.

God calls men in that way in which they can best understand him. To the star-gazer he gives a star, and the fishermen are called by a draught of fishes. Moses was called in the burning bush, and Joshua sees a man with drawn sword. Moses was called for a teacher; Joshua for a military man. His age required courage and strength.

The advantage of writing words spoken is that it impresses them upon two senses, both sight and hearing.

LANGUAGE.

The English language is a composite language, and its origin may be traced to many different sources. For this reason it is the most flexible of languages.

The Old World is naturally divided into the north and the south by several great mountain systems; and because of this division there has always been two great races of men known in history as the north race and the south race.

This is no doubt providential, as it is said by the psalmist, "Thou hast made the north and the south." (Psalm 89 : 13.)

Differences in climates and productions have their influences upon the characteristics of people and in the formation of their speech and language. For instance, most all the garden vegetables and fruits came originally from Persia.

The necessary occupations of the north and south are therefore different, and each different occupation has its peculiar qualities and modes of speech.

The social state of people is another consideration with respect to language. In the north there was the tribe condition; in the south, the national state. In the north, in the tribe condition, men lived a wandering, active, out-of-door life, and hence physical life was

powerful. Contact with nature gives strong perceptive and instinctive minds, but such people hate books. Now it is out of this north race that we have come. We were civilized by invention, but the barbarian is in us yet.

The people of the south are naturally more refined and cultivated. The shepherd kings were from the north. They were known to the Greeks as Scythians, and to the Romans as the German people. The Celts and the Romans are the Catholics, and Catholicism is Romanized Christianity. The Romans conquered all but the Germans, who were our forefathers. From the Romans they learned the lesson of organization, and, passing from the Rhine, subdued them. They came first as rovers and marauders, but coming in contact with civilized life they were instructed by it, and finding that they could do better than to rob, they finally settled, and became the barons who built the castles of the middle ages. The poor people were settled about these castles, and thus grew up towns; and so this people grew out of the tribe condition into the national. Then they were converted to Christianity, and Christianity is the most historical of all religions. The Christian wants to know the story of the human race, and so, having become Christians, the Germans began to study history. Here comes in the value and use of language. Languages are the keys of human history.

By and by the Germans went over to England. Then there became two divisions of the German race, one tending north, the other south. English history begins with the "Heptarchy," or seven tribes of the Saxons, who became united under the great and good King

Alfred, who, with our Washington, are the two great characters of English history. And so we shall see that language is a growth. It is the key to the spiritual life of a people. All that a people have done in their higher life goes to produce their history.

Naturally there is but one language, having many different branches. As in the English language there are different classes and occupations that use different terms, so it is on a larger scale with the different nations. There is but one language among men, but no one man has occasion to use it all. Greek and Latin are sister tongues, as are the German and English. From the Greeks we get metaphysical and scientific terms; from the Latin, military and civil, etc. A tongue becomes perfect as it combines all these in its use. Culture unites them in the individual.

There are four families of nations in Europe which came from the natural north and south divisions of Asia. First, the Greek-Latin, from the south, through Asia Minor; second, *the Celts, which came by way of the north; third, in separate tribes, from central Asia, came the Goths, the stem of the great Germanic tree, of which we are a branch; and, fourth, the Slavonic, from the north, which spread over Russia.

The human unit is the individual; the first social unit is the family; the second, the tribe, by the separation of families; now, between war and commerce, the tribes are united to make nations, which is the third condition. There is one more unit, to which we have not yet come, the human family — the world of mankind.

*Mr. Craig must have forgotten to state in this connection that the Celts came into Europe also by the southern route.—Ed.

Nations, as related to the human race, are as the tribes related to the nations. The German, plus the ocean, makes the Englishman.

The language of a people is the real history of that people. Commerce is not only material but mental. There are many unconscious influences upon character.

There is no perfect language yet, nor will there be till all the powers and faculties of man are fully and perfectly developed. No one nation comes to this perfect condition, but each is bringing in its attainments toward that great object.

All nations are flowing together in America. One hundred years from this we may reasonably think that in this nation there will be two hundred millions of people speaking the English language. All nations are to be united and amalgamated in one human race. Physical grossness will give place to spiritual beauty, and all antipathies will be broken down. Spiritual life makes physical beauty, which will make its way anywhere.

We are taking something from all languages. The English language is two languages rolled together. The effects of Babel are to be done away, and there will be one speech, one science, one religion, and one human whole.

The object of these lectures is to show the nature, value, and use of the English language.

Individuality and independence of character were the natural results from the conditions of the north races. The opposite was the natural result of the south races. We see this in the contrast between Germanism

and Romanism. There is individual freedom in the former and none in the latter.

The great mountain barriers between the north and the south become less and less as you go from the east to the west, so that the north and south races come together as they approach the west. The north races find passes through the mountains and pour down into the south.

The course of empire is from east to west. From Babylon to Persia, from thence to Antioch and Alexandria, Greece, Rome, and north-west Europe — so went the south races. The course of the north races was westward, also, and when they came to the country of France, where the field seems to be left open on purpose for their uniting with the south, they came into position by conquering the Romans.

Their individual force of character was needed for the greatest good of mankind and for their own salvation as a race, and they came just when they were needed, too.

The region just opposite the south of the island of Great Britain is the point where the civilization of the north had to stop, for it could go no farther.

The south races also brought up on the borders of the sea near England.

In the providence of God these two great opposite races approach each other at or near the same point, at a place where the great barriers between the north and south cease. They could take but one more stand in the history of the east, and that in the island of Great Britain. It seems as if God designed that they should here come together and be fused into one new race and

form a new language and a new people who should rule the world. This brings us to the formation of the English language, which is really composed of two languages rolled together.

This new people became a race of robbers, having a great thirst for land and dominion. At first they went over to the islands in boats to rob and plunder; but finding it a fine country they finally went over to stay.

The first kingdom was that of the Saxons. Augustine II. was then sent by the Pope of Rome to convert the Saxons. The papacy of Rome was the first great civilizer of Europe.

The next great event was the addition of a new element of population. The Saxons were a stay-at-home people. They did not take to the sea enough. Under the great and good King Alfred the people of England had become united, and were in a condition to advance. The position of England is favorable. From there it is down hill to all the world. The plans and unities of the lands and waters of the world indicate that the great position of the English-speaking people is providential. Still it is the soul of the people that molds its language, and the English language is the result of the uniting the two great tongues of the north and the south.

One branch of the Germanic race settled in Norway, where the natural conditions made them adventurers. They became seamen, pirates, and the scourge of the seas.

The Saxons were steady, stay-at-home people, and the Normans were active and adventurous. They came down and conquered France, the north part of

which has for a thousand years been called Normandy. They had not only activity of body but of mind. They took to study.

The German soul is powerful. The great movements of society came from the German soul—the Reformation, printing and other inventions, for instance. The Norman combined French activity with the steadiness of the German.

The French language is that of the land; the English is the language of the ocean. The French is the language of conversation and diplomacy. It is also concrete and social. The Normans learned French and cultivated a taste for agriculture, and they stayed there until they lost their old Gothic speech and habits.

In 1066 they made a move for England. At the battle of Hastings the Saxons were beaten by the Normans.

England always had the best luck when she got beaten. But for the battle of Hastings going as it did the English would have been second or third instead of first. It was luck, again, when they were beaten by the Scotch; and so again when they lost America. They see it now.

The influences which made the English an oceanic people, that they might be the civilizers of the world, were providential. The Normans being driven from France by the "Maid of Orleans," sought to become the sovereigns of England, and did. The serfdom and slavery of the Saxons was complete. They wore collars with their masters' names on them. Thus came the amalgamation of the Norman and Saxon.

French is Latin at second hand; and civil, political,

legal, and military terms are from the Norman-French. They came into the language because the Normans were the sovereigns, and the rulers, and the military, etc. Thus by the Norman conquest came to the English all these Norman-French words. The French is the Latin clipped.

There is no influence on language like that of religion. It gives spiritual perception. And religion and metaphysics are nearly related.

Metaphysics is the science of our own natures. Science is classified knowledge, whether of mind or of nature.

There is science of soul as well as of body. Science winnows out false impressions. The first step in science is correct observation, for which training is necessary. After observation comes classification, which proceeds by agreements and differences.

The two great departments of science are analysis and synthesis. Take the human skeleton in a heap, separate it into classes, and then put it together, and you have an illustration of the processes of science. Science grows up by the observation of facts, and the proof of their reality. And just so the science of the soul grows up within us. Metaphysics begins with spiritual experiences. And here let me say that Christianity is not the only spiritual religion, yet the only perfect one.

The idea of religion is to present to man a holy law by which he shall gauge and direct his life. Its theater is the soul within him. He studies his own bosom, how to control his thoughts and feelings and will, and he

finds three classes of powers within him. This is the study of metaphysics.

The imagination takes the abstract thoughts and weaves them into images which seem real, and he is led to study himself. It is religion that makes a man go inside himself. Spiritual religion stands at the door and knocks, and it opens the new world of spiritual life. Heathenism is content with the outside world of nature, and heathen people come to religion through metaphysics.

Now theology is the application of metaphysics to revelation, and imperfect metaphysics leads to dogmatism. Men jump to hasty theories in science; and just so it is in religion. We do not know enough of man's nature and of religion to form a perfect system.

Religion gives birth to metaphysics, and hence comes the necessity of new words. All new things require new names, whether in the mind or soul; and so when the Saxons embraced religion they came to coin new words. Again, knowledge of the inner life gives new processes of thought. And so we trace the growth of language in the human race much the same as in children.

In the Hebrew the verb is the mother of all words. It is the noun in action.

Life has the greatest impression on us. The noun is in us the desire and action indicated by expression and action. Spiritual religion discovers the inner man, and thus brings out the internal organizing principle of language.

At Babel they fell away from spiritual unity, and thus losing the spiritual principle of religion, confusion

of language grew up as a natural result. When mankind come back to spiritual unity they will return to unity of speech. There will still be the language of classes, but one general language. Christianity is making that language, and all the nations of the earth are bringing in something to add to its perfection, that there may be universal thought, speech, and love to God.

Think, now, what Christianity did for the language of the Saxons. It was the summing up of all the influences of Jehovah's education of the Jews and the gospel of Jesus Christ. The word "amen," for instance, came down to us clear from Abraham, whose life was an "amen" to God. It was then a verb.

Every great moral or spiritual change in a language sends a great many words out of it. Religion converts all there is about a people — language and all. The change is on the principle of analogy. Terms for material things become spiritual. "Spirit," for instance, is from the Hebrew *ruach*, signifying breath or wind.

Conversion to pure religion casts out gross and sensual words. The heathenism of the south was that of impurity; that of the north, of ignorance.

The Maine law of nature was in the north, where, at that time, there was no means of intoxication. The most intoxicating thing they had was their old and sour mares' milk.

The south people were beastly. The change of the language of our forefathers was the converting of their words to spiritual meanings and use. Those changes, for the most part, were in the Hebrew, Greek, and Latin. The most important words were those of the

Hebrew. It was Hebrew, Greek, and Latin that were written over Christ on the cross, which is a hint to the great conversion of language. The first name which was changed was that of God. The change was from the heathen idea of many gods to the one true and living God. Next, that of the Sabbath-day, which has such a great educating power and influence. No people can be heathens if they truly keep the Sabbath.

The Hebrew people taught the world to pray, and the words Jehovah, Sabbath, prayer, praise, and Messiah are all from the Hebrew. In Christianity, Hebrew, Greek, and Latin combined in use, as it was the sum of all civilization, so that these words are universally in use in the Christian world and are the foundation of our language.

The Latin came next, with its influence. The word sounds from the five wounds of Christ. The first use that a converted people make of their new language is to swear by it. And it is a great change from swearing by their heathen gods to swearing by the true God.

We have lost many popish terms. The inner spirit of Romanism was Christianity. In the outward form, the first translation of the Bible was at Alexandria; but in the spirit, it was first translated at Antioch. It is interesting to study the history of the various religious terms, such as presbyter, episcopus, etc. From the Latin we get those terms of external service in politics and religion.

The Greek has enriched our language with the most important words. The term Christianity is from the Greek. Christendom, however, has the Latin termination, *domus*, master.

Christianity is converting all languages and bringing them back from the Babel condition. No man can become a Christian without coming into fellowship first with God and then with his fellow man.

Thousands of our words are from the Greek.

Language is the medium of God's communication with man — not the only mode, to be sure. There is language without words. The animals have their language by gesture and intonations. Feelings are expressed by action. Insect language is by contact.

There is the language of nature. "The heavens declare the glory of God." Nature has dumb speech only to dumb souls.

All great feelings become sources of pain to us unless we can express them. They burn in the soul until they are uttered. The subject of language is of great importance, and society has need to understand it. The inspiration of the spirit, or speaking with tongues, and the speaking to one's self in the spirit are topics of the deepest interest.

The heart is greater than the head, and love than knowledge. A man may feel high deep things of which he can not express an idea. Paul did not think much of speaking in tongues which relieved the soul but did not instruct. We must be able to teach. There are different kinds or modes of comprehension. All can not be made to understand by the same methods of thought and illustration. Different classes of minds need to be drawn out in different ways. Christ is our great example in this. Illustrations from science are often very helpful. Educated people are abstract in thought; common people are concrete.

We have seen that our language is made up of two, the north and the south. From the north came concrete words; from the south came abstract terms. The Saxon was concrete; the classical tongues were abstract. One was the language of the senses, the other of the intellect.

The Hebrew and Saxon are similar. Saxon words are short and adapted to concrete preaching for children. Abstract preaching is adapted to the trained intellect. The language of children is Saxon. It is interesting to study the growth of language in the individual. The lips get the first gymnastics, for the first sounds of language are made with the lips. The words "father" and "mother," in all languages, are made with the lip letters. The words of children are monosyllables.

The study of metaphysics should begin with childhood. We must commence with the observation of facts. Metaphysics must not be too much separated from physics.

The first study of the child is the hand, in which there is wonderful power. In it the world of mind and matter meet. It is the tool of all tools — hammer, saw, chisel, and gauge, and is too much used for the first and last. Mathematics begins with the hands. Generally speaking, all that can be known by observation and consciousness can be expressed in words of one syllable. All the organs and processes of the body, positions, etc., as legs, walk, eyes, see, etc. So also the mind, in its primary powers, can be expressed in simple words, as think, doubt, etc. Now all these classes of words are Saxon.

As to the style of one's language, the spirit is the great thing in the preacher, and the manner of expressing it is next. By the study of children we come to the simplicity of the gospel; and we must become as little children to receive the kingdom of God. Rhetoric is a virtue instead of an accomplishment. A comparison of the English and Roman Bibles is a profitable study.

Christianity has not originated all the good things of civilization, but it is the foster-mother of all that is good. When our Saxon forefathers became converted they began to go to school.

Christianity, in its saving power, is a system of principles; yet in the highest sense it is the kingdom of heaven. It is like the mustard-seed.

The spirit of truth and love are the great organizing powers of Christ's kingdom. When our forefathers were converted they turned from heathenism and faced Christ, taking one step toward him. This made them Christians in name. Next, they became purified in their social natures. This was the first step toward nationality. Next, they needed to bring science to their use, with all its influences.

Let us see what Christianity receives from the several nations. It receives the intelligence of the Greeks and the law and organization of the Romans. And thus the gospel, which is not the result of these things, makes use of them all for the accomplishment of its purposes. The Hebrew language was religious, but it lacked the human element which was contained in the Greek, in which the gospel was preached to the world. Nearly all the sciences are named in Greek.

The various systems of theology have originated in the progress of Christianity. All these systems have a central principle. Every man chooses his principle as the center of his theories. Some take the love of God, some his justice, etc. Logic is the Greek system of thought, and logic precedes system. The military and legal terms in theology are from the Romans. First, our forefathers put away their gods, and, next, put themselves into the school of Christ.

Theology is didactic, polemic, and pastoral; and all these stages of Christianity are necessary to the perfect faith and character. The critical age is necessary, and the skeptical age is inevitable; and we must be able to meet all these things and help those who are in natural doubt. We must "consider all things, and hold fast that which is good." God does the great work of Christianity through the instrumentality of Christian men.

In the Hebrew, religion had the heart and inspiration but not the intellect. It was developed in the affections, mostly. It came west to the Greeks, where it received the development of its forehead. In Rome it received what the Greeks had not, the organizing and uniting element. When the Roman people were converted they brought into Christianity their particular genius. The Roman church was an improvement on the Greek.

Christ did not teach organization. The gospel did not tell how to organize, but it was left for men to do, step by step, each nation bringing in the necessary element into the church. Romanism has been the protector of Christianity, but now is abusing its idea.

And so Christianity speaks to mankind through all languages. It was written in Greek, and has always been able to read Greek. Next it took to Latin. The language of the natural man, with us, is the Saxon. In the intellectual and social planes we use those words which come from the Greek and Latin, and the language of our religion is from the Hebrew.

Every man will have his own style, and should have, as every soul has its own individuality, which should be preserved. We should receive all that is good in excellence, but should not be mere imitators of any. There are many influences, conscious and unconscious, which may affect one's language and style, and we should beware of them. Get your own style, and keep it. Form your style by the development of what there is in you. The real man in you will express itself. If you find yourself drawn too much toward any particular style, leave it and seek another.

Notice the two great elements of our language in this respect. The Saxon is straightforward in its style. The straight line is that of truth; the curve line is that of beauty. The Saxon corresponds with the Hebrew language in style. Study the styles of the gospel writers. Matthew and Mark wrote in the Hebrew style and Luke in the classical style. John also writes in the straight line, direct in style. Luke begins with the round and classic period. As there are two elements in our language, so there are two styles of speech possible, the direct and the round-about.

The aim of science and philosophy is to deduce general laws and form ideals. Science stops with the laws, but philosophy goes on to frame ideals. Science

never speaks to the heart but to the intellect. Philosophy speaks to the heart. We want a language to speak to the natural man and a language to speak to the spiritual man.

The Saxon speaks to the natural or child-man, and the classics — Roman and Greek — speak to the scientific, mature, ideal, and spiritual man. The classical style uses large, abstract words, and is best adapted to scientific and metaphysical subjects.

What should be the style of a sermon? If it is a philosophical essay, it should be in the classical style. But is that a sermon? The word "sermon" comes from homily, a talk with the people. It is direct. The early preaching was talking to the people. Late preaching has become discourse; it has become abstract. The object of preaching is to vitalize and quicken. The heart in us is most direct. Love and hate are never round-about in expression. Christ's preaching was talking to the people, and the apostles' preaching was plain and direct In preaching, have somebody in your mind. Paul reasoned at Felix. Preaching should be personal. Wesley's preaching was personal. The preaching of the third and fourth centuries hit. The great preachers are those who draw characters Make men see and know themselves. The true preacher is the judge of the world, and he makes people see themselves in comparison with the great perfect example. Everybody is interested in human character and nature, and he who can sketch character and make people feel that character determines destiny will never lack in interest. A man needs both the scientific and practical power of preaching to

convince and lead men to a higher life, and the Bible shows us these styles in full.

A house, with all those things in it which pertain to life, may be used to illustrate the growth of our language. In the first story, or basement, we find the Saxon. All the common, necessary things in use are Saxon. The processes of eating are Saxon. "Wife" and woof are Saxon. The wife was the weaver, and the spinning was done by unmarried women, who went from house to house, and hence were spinsters. A list of words of Saxon origin will show that all such terms are specific. General terms come from the classics.

Each nation had its particular substance upon which to write. "Beech" and "book" are from the same root, and are Saxon.

The German language had great power to combine words and make new terms.

The English and American people are cosmopolitan in character. "Home" is Saxon.

We have seen that providential influences were brought to bear upon the Saxons.

The French character is made up of the vivacious Celt and the orderly Roman. The good taste of the French is received by the world. In inventions the English stand first.

The Saxon needs another story. Let us go up into the parlor, library, office, and hall. Parlor is French; library is Latin. The Bible is the central object in the library, and "Bible" is from the Greek. *Liber* is the Latin for book.

All our technical and scientific language is from the Greek and Latin.

The parlor is the talking place. Here we have mirror, quartette-table, chair; and most parlor furniture names are French.

The library represents the literary and scientific element. All the "ologies" are from the Greek. We go to the office and find the Latin. Here we have law books and law business, etc. A great many terms of business use come from Latin to us. Law, as a science, is from the Latin.

French is politeness, and English bluntness.

In the office, severe; in the parlor, polite.

In the garret, the place of odds and ends, our language receives several classes of words. Up there we may find an old violin, which shall stand for Italian. The old almanac shall stand for Arabic, and a moccasin for Indian, etc.

Who can estimate the power of the right use of language? "A word fitly spoken is like apples of gold in pictures of silver." "Like a nail driven in a sure place."

The first necessity is to understand language in its proper sense. Then comes the importance of securing attention. And then may be added the power and beauty of gesture.

One should rise to speak with deliberation, and not with agitation. Self-control is the great thing. Absorb yourself in your subject, and look for friendly eyes in the congregation. Get the eyes of the people, and use their attention economically.

Study how to get the attention of all classes. Christ gained attention by parables, and stories are interesting in sermons. The real attention comes from the affec-

tions. Adapt your sermon, in length, to the occasion. On ordinary occasions one-half hour is enough. Dr. Emmons said, "No souls converted after the first half hour." The great thing is to get the idea in the mind. Make it easy for people to hear and understand.

People use up the power of attention in listening, in hearing, and in logical understanding. The power of attention may be held at fifty. One uses up five in sitting and listening, ten in hearing, and thus fifteen are gone by getting the ideas in his mind. Speak, then, so as to make as little draft as possible on the power of attention

We must use common words, but no low words; for low words bring low ideas. Use Saxon words for common people in preference to classical. Saxon words are vivid. Avoid bringing up low associations by slang phrases.

Gesture is often more forcible than words.

The mind is a womb for the receptacle of germ ideas. Words of sense are the best remembered.

In Saxon you can speak to all classes at the same time, and the mother tongue is most welcome to all.

The more system in speech, the more ease of memory.

The most easy language to remember is the poetical, and next to that is systematic speech. One should try to have a natural arrangement of thoughts. Every subject can be reduced to system. Some subjects are poetic and others scientific. Science appeals to intellect; poetry, to the affections. Poetry is the reproduction of nature. Children are fond of the poetic—picture-style. The great thing is to get illustration.

Knowledge of common life affords many illustrations. Science has many, also. The Bible figures are universal, and proverbs and parables are always of interest. Solomon made a study of nature and the manner of communicating knowledge.

We should study physical sciences, and we should seek words that will enlist the affections of the people, to please them; and yet we should make the form of speech subserve the principle to be taught. Sensible people will be pleased with words that they can fully understand.

Remember the economy of attention. If you use a word of six syllables, there must be attention to each syllable; hence the economy of short words. Prefer short to long words, then, and specific to generic.

Saxon words are imitative. The first language is taken from things in nature. Poetry precedes prose. Most of our words were made in the poetic era, before the world became prosy. Prose is the language of science. The childhood of the human family was poetic. Critical study takes away the poetic.

There is a great change from the early Roman Church to the later Roman Church. The later papal church is the ministry, the people having "no part nor lot in the matter." There was a time when the Roman Church was the great teacher, ruler, and preserver of Christianity.

The Roman Church was not responsible for the Dark Ages. The main causes of that period were the invasions of the Romans by the people of the north. In the year 476 the Roman Empire ceased. The church at Rome was the richest and most powerful of the west,

and it became the great center of influence, giving advice and aid to other churches. From Rome went forth missionary efforts which converted the barbarian world. They worked with the means most familiar to them. Their genius was organization. The Latin church made use of the imperial in government through religion. When the barbarians came down with fury, they were awed and checked by the cross. The Coliseum and other fine buildings were saved by mounting the cross upon them.

The barbarians soon came to look to the bishop of Rome for their religion, and thus he came to have great influence. When our forefathers were converted they were more, far more ignorant than the slaves of the South. They could not read; even many of their kings could not read. A man who could read in those times was thought so much of that his crime was much overlooked. It was impossible for Rome to teach the people the gospel in any other way than by preaching, for they could not read.

In 1380 John Wyckliffe made the first translation of the Bible from the Latin. Knowledge had revived, and the people were eager for it. William Tyndal's New Testament, in 1534, was the first from the Greek. This was the foundation of our translation. The Latin church does not receive the Hebrew nor Greek; but the Latin Vulgate is the only authorized with them, and the present Catholic Bible is from the Latin. Thus the difference between our Bible, which is Saxon, and theirs, which is classical. The study of the classics prepared the way for the Reformation. The Latin was not for the common people. Any one writing for the

multitude must write in English; but in treating of scientific subjects the classical language is necessary.

In this survey of language part of the ground gone over was to show the providence of God in the matter. With God all things are religious. There is a providence of God in language — in the formation of words. There is a providence of God in the mind of man which may be resisted. In nature all things are fixed. In human life there is a scope in man's will. Only the pure can endure.

The providence of God is seen in our language. No other of all the tongues of the earth is made up as the English, which has both the language of the natural man and the language of the spiritual man — the language of the north, or that of natural things, and that of the south, that of culture, science, and refinement.

There are more Bible readers in the English-speaking race than all the rest of mankind put together. We have the seed-wheat of language, and God has opened the door of opportunity. North America was given to the English-speaking people; and its position and natural resources indicate that it has an important part to perform in the world's history.

Our language is the language of the sea, and is necessarily composite, and it is still to receive elements from other languages. The wealth of the English language fits it to be the missionary language of the world.

God's word may be represented by light. Christ was the light of the world. John was a bright and shining light. The great preacher is like a lamp; he can not shine until he burns. If he does not burn he is like

phosphorescence — cold light, even the light of corruption. The light is the love in man; the words, the glass through which it shines. If the glass in the window is blurred or colored, the light will not have its best effect.

The great rule in preaching is simplicity. First, the choice of simple, pure words. Then what a man has in him will express itself. Pure words imply pure and noble thoughts.

The favorite preacher becomes the teacher of the style of the people. We want ministers to become married to a people, and stay to teach a generation and see them grow up. He should win them from all low language as well as from low thoughts and feelings. The language of new countries is gross.

The style of the English Bible is the purest and best in the world. The man who forms his style by the Bible is safe. Perspicuity is the first thing in style. You must be clear, that people may understand. You must be forcible, so as to impress. The Saxon has both these elements. Use Saxon in preference to classical.

The English Book of Common Prayer contains expressions of the same idea in two forms, for the classical mind and the common mind. It is a good idea to throw out the idea in two forms.

The spirit of Mount Sinai molds the Hebrew language of the church: "Our God is a consuming fire."

It is interesting to study the methods of preserving knowledge in ancient times. They tried to write so

that people could not forget. They wrote to impress. Repetition in the Bible narrative is for the purpose of making it profound and impressive.

The great defect of our English translation is the want of uniformity in the use of the same word. See the Greek and English Concordance.

James is a disguised form of the name Jacob. Great changes have taken place in language. "It" was the thing hit. "It" was once spelled eight different ways.

The name Jesus is used twice (Heb. 4: 8 and Acts 7: 45) where Joshua should have been used. Joshua leads the people into their promised land, and Jesus leads his people also to their land of rest.

Jacob was the father of the first Joseph, and Jacob was the name of the father of Joseph, the supposed father of Jesus. The name Judas is from Judah. Mary is the same as Miriam, the sister of Moses. Different forms of names came about through the different companies of translators. The Jews called any one of the same stock "brother."

The first rule of all is, to be sure that you have something to say and that you feel what you have to say. Secondly, say it. Concentrate all your thoughts upon what you have to say and not on how you are going to say it. The scripture writers were as though

full of new wine. They never say things for the sake of saying them. Every word means. Pray your heart full and think your mind full of your subject.

There is a wonderful power of definiteness in the Greek language. If the New Testament had been written in Latin there would have been fifty questions of doubt where now we have one.

Our word "heaven" is from the word "to heave," as the heavens are hoven over us.

There is a necessity of understanding the language of prophecy in order to understand the book of Revelation.

Names are the great monuments of history. If history was lost we could tell much of the people who settled a country by the names of places given by them. Comparative philology gives us this advantage. Much knowledge of Bible lands may be obtained through the names of places in different times.

Prosukee is the word for prayer. *Pros*, toward; *ukee*, a wish. A prayer is a wish toward God.

Sukon, a fig; sycophant, a fig-shower, one who pointed out to the officers the smuggled figs, so as to have their favor.

Science and Religion.

The Creation. I do not attempt to tell how it is, but how I have come at it in my studies. Science has had its growth, and those who have been in the study a life-time confess how little they know. The object of the Bible is not to teach men science, but to teach God to men. If subjects of science are here, it is with the aim to teach God and to establish the kingdom of God on earth. The Bible appeals to man, as man sustaining relations to God; and that which is not to the point in this respect is passed over. It appeals to all men, and, therefore, must be adapted to all men. The Bible, therefore, uses popular language, the language of the senses. It speaks of appearances. The language of science is very different. Science seeks laws; and as the Bible is not to teach science, as such, I am prepared to find things spoken of in the Bible which are according to appearances but not true according to science. We speak of the sun as rising and setting, which is not science. So it may be with some of the language of the Bible. And so I do not look for physical science in the Bible. The subject of the Bible is God and man and their union through the God-man.

There are these two kinds of language, popular and scientific; and we should not criticise the one for the other.

What was the object of the history of creation? To show God as the author. The whole family of man, except that of Abraham, was in idolatry. Now what is the bottom line or principle of idolatry? It is the worship of the material. The worship of the true God is spiritual.

All material things were worshiped; and they had so many gods that they could have no idea of the unity of creation. Now the only way to speak to any nation is to use the words they understand. This account of creation was given to teach the unity of God and confound idolatry.

The religion of the world was polytheism, excepting that of the Persians, who had a dual religion — two worlds and two gods; one physical and the other spiritual. And God, through Moses, gives this testimony of truth against all these false systems. It was not written for scientific readers, but to correct error. True, here are scientific subjects. Mathematics is the basis of science, and science teaches the unity of the universe. But philosophy is the mother of science, and Moses lays the foundation of science by teaching the unity of the Creator. All science is based on the unity of the universe. There are two ways of studying nature — the empirical, which is by observation; the other by natural laws, or the type principle.

The idea of God shapes the form that science takes in any nation or age. The affections furnish the motive. God is love, and hence the unity of his designs. The will works for the end; hence the unity of God's purpose. The intellect plans; hence the unity of God's laws. Laws are nothing only so far as they teach God's actions.

The Bible does not settle what the world was made of. It is a metaphysical question. Space and time are the two fundamental ideas of all history and science. The unity of God's plans may be seen in all history.

Science began in Egypt, from whence Europe took it. Religion began in Asia. Socrates was the father of moral science and Aristotle the father of physical science. It takes the whole universe of God to complete one soul. The progress of the world has not been direct.

The Latin church had the power of organizing and centralizing. The Greeks speculated. In the last days of Rome the emperor claimed to be God. Calvin came and asserted the sovereignty of God. It was needed; but he carried it so far that he destroyed human freedom. That doctrine became a strong power; but finally there was a reaction, which also went too far. Then came the subject of free-will; and thus it has been in zigzag course, one extreme following another. The doctrine of sovereignty, carried to extreme, begot two reactions — the reaction of the affections against it, or Universalism; the reaction of the intellect, Unitarianism. Thus progress in religious thought has been irregular in its course, though all the while approaching a straight line.

In the fifteenth century there was a great era of physical discovery and material interest. Spain carried it so far that she killed her spiritual nature, so that to-day she is the least spiritual of any people.

In the sixteenth century God opened the spiritual world to man by means of the Reformation.

Philosophy is abstract; science is concrete. Now all

these things were providential; and the time has now come when we are trying to harmonize both — the spiritual and the natural — the Bible and science — and in the spirit of Christ we may find all this power of reconciliation. The world knows so much that it must know more; we must find harmony or let one go. The practical question of our age is to stem the tide of the love of wealth. The theoretical question is the harmony of the Bible and science; and the theological question is the harmony of sects.

Then we should not try to make technical science of the Mosaic account of creation. The animal man was first, and had its particular career first. There was the age of grossness and licenticusness. Then came the reaction, and religious people became ascetic. Some of the saints mortified the body, thinking it duty. When any new step in spiritual life is to be taken there must be a foundation of science for it to stand upon. This is seen in the change from patriarchal life to national life. You can not have a nation without territory, material services — science. God's chosen people had faith, but in order that they might become a nation and enable them to become the kingdom of God to the world they must have science. For this purpose God sent them to Egypt to school. Thus it took the faith of Abraham and the science of Egypt to do the work. It was so in later times. There were two churches at first, one at Jerusalem and one at Antioch. At Jerusalem they held to the old Mosaic form; at Antioch they claimed that all who had the spirit of Christ were his. At the latter place they were first called Christians. Why? Because there was a revival, and they not only

had there the Holy Ghost, but they were also taught. At Jerusalem they had only the Holy Ghost, and were narrow in their views. Something more was needed. We must not only touch the heart but teach the head. The babes must be fed or they will die. And thus the church must be wedded to science — not merely with the theory, but to the real knowledge.

We need health. There is a shocking degree of ill health among Christians to-day. It has no business to be so. There is a shocking degree of premature death. It should not be. Science is needed in these things. The education of Moses in Egypt enabled him to make health-laws for the Jews. I believe we have done great injury by neglecting these material things. We want to save men and not souls. We want to learn to teach the people science and the laws of health and still save them from materialism.

HISTORY.

We are all related to the past. No man can understand himself without knowing something of the history of the world. History tells the story of God's dealings with man. The ancient mode of preaching was historical; they told the great events of their national history to their children. Indeed, that was the first way in which Christ was preached. We want to make people see the hand of God in all their lives.

The Jews were great musicians and also natural metaphysicians; *but art, in the interest of the beautiful—which may so easily degenerate,—the Jews would have nothing of those things of animate nature.*

Unless a man engraves his name upon the hearts of people, it will perish.

The Egyptians have preserved more of their history by statues, paintings, etc., than any other ancient nation. The atmosphere of Egypt is so dry that paint put on three thousand years ago is still fresh.

The book of Judges is the history of a people in very much the same condition as that of nations in feudal times.

Hooker says, "Law is from the bosom of God." Law is the Spirit of God. The spirit of love is the inner law written in the hearts of men. There are two systems of laws—the Mosaic, or law of the spiritual, and the outward force of conformity. Common law is the common-sense of people, and it is traditional. It is based on natural justice. Not so with Roman law, which was the will of the sovereign. In the common law there is a principle. It is like the Mosaic.

The personal appearance of Christ is hardly noticed. This fact seems to show that the accounts of him were inspired. It proves that his spiritual being was so powerful that his influence was higher than that of personal appearance. The divine made more impression than the human.

The apocryphal history of Christ was written in the third century and is of no account. It is composed of pictures of legendary adventures.

The greatest individual influence and power comes from Semitic race. Each great period of Bible history begins with a great individual. The patriarchal period begins with Abraham; the national, with Moses; David was really the first king, and Elijah was the first of the prophets. And so Abraham, Moses, David, and Elijah

embody the great characteristics of their respective ages. Moses and David wrote; Abraham and Elijah did not. David's psalms are individual experiences. In Abraham and Elijah we have sublime characters. A degree of indistinctness is necessary to sublimity.

The James who sat in the council at Jerusalem was beheaded by Herod. He was not the one who wrote the epistle. Some have thought that there were three Jameses.

Our traditions are mainly from the Catholic Church. They claim that Mary had no other children.

The Jews dislike the name of Christ because they have been so abused by Christians. There are about two hundred and fifty thousand Jews in this country. The richest men in the world are Jews. In this country they are making much progress. They still read the Bible in Hebrew. They are not Christians, but have cut loose from the old traditions. They will become Christians, though they will not join with others.

The object of the Scriptures is not to give a general history of all mankind, but to give that part which shows the providences of God.

The old dispensation was blood, blood. Under the new, it was wine from beginning to end. Wine is the symbol of exhilaration, not the sign of intoxication.

Wine expresses hospitality and grace. What a contrast between the first miracle of Moses and the first one of Christ. Christ takes all common things and makes them glad and glorious to us.

"Ye have made void the word of God through your traditions." Moses said much to the people that was not written, and so did Christ. Many things have always been held through traditions.

"The just shall live by faith" was what made Luther. The Reformation was a product of the German mind.

If it had not been for the laws of Moses the Constitution of the United States would never have been written.

There are two great classes of minds — the conservative, which is strong in the breeching and holds back well, and the radicals, who think if anything is old it ought to be left behind. But we want to "bring forth things both new and old." We do not know that revelation is yet complete. There is no truth but what is as old as God himself. We want to be able to take all the old that is good and look still for more to come. "Prove all things; hold fast to that which is good." The question is, Is it true? The devil's lie is nearly as old as God's truth.

The age of faith necessarily precedes the age of intel-

ligence. So it has been. As one of the bishops of Canterbury said, "I believe that I may understand." Some knowledge is necessary, that we may understand. Some things must be taken by faith.

If we contrast the spirit of Moses with that of the rest of the world at that time, it will be very much to his credit. But the institutions of Moses are not to be compared to those of Christ.

The oriental attitude in prayer was that of standing, which is the only position in prayer spoken of in the New Testament.

As Christians, we are not well enough acquainted with our originals. "A Syrian ready to perish" was our father, too. We need to make ourselves historical.

The precepts of Noah were seven in number, namely, not to worship idols; not to murder; not to blaspheme; no incest; not to rebel; not to rob; and not to eat blood. Those who kept the precepts of Noah were proselytes of the gate. To be proselytes of righteousness they must also be circumcised.

Ancient cities grew up around the temples. Cities were at first trading-posts. Nations who held no common faith were enemies; but they were at peace in these religious cities through fear of displeasing the god of the place.

Typhon was the god or demon of the desert. It has been fancied that the Hebrews had a superstition that the scape-goat was an offering to him and took the sins of the people to him.

The Sinai region is the porch of the continents. The habitations of God's people may be compared to the tabernacle. Palestine is the outward court, the desert the inner court, and Mt. Sinai is the holy of holies.

The tree which was cast into the waters of Marah contained chemical properties, may be, that corrected the saltness which made it bitter. Natural laws make it no less providential, for natural laws are subordinate to spiritual designs.

The origin of prejudices against nature is the Persian idea of dualism. The devil made and controls nature, and God made and is in the spiritual. These prejudices make some men shrink from the natural and cling to the supernatural, looking for supernatural in all God's providences where he simply uses the natural.

No one can understand the spirit of the laws of Moses till he realizes that all the world at that time was given to idolatry, which was only the deism of nature. All God's aims were against materialism. It is difficult for us to understand the reason for very many of these little things in the law. The prohibition of linsey-woolsey, for instance. (Lev. 19 : 19.) It was put on for certain idolatrous practices. They were not to sow

different kinds of seed together, for the same reason. The law of kinds was taught in this. Science claims much here, but we find it in the oldest part of the Bible. Different kinds coming together can not make a new kind.*

Theatricals sprung from the Greek Church in the middle ages.

The witch spoke from the belly. The familiar spirit was in the lower parts. The Spirit of God had its place in the higher cavity — the chest or bosom. The supposed origin of the evil spirits of heathenism was that the evil spirits from below, from the caverns of the dead, impregnated the women in the womb, thus speaking from the bellies of the witches.

Heathenism was full of intercourse with the dead, and the witches professed to hold such intercourse; and so it seems to be spoken of by the prophets. The gods of the heathen were once men on the earth.

Revelation gives intercourse with the living God. The heathen gods would answer all inquiries. The living God will answer none but worthy questions. God's oracles are for the good of consecrated lives, to promote the good of men. These witches were fortune-tellers. They would influence the future for you for money. Thus we must not wonder at Moses' law, "Thou shalt not suffer a witch to live."

The Bible recognizes influences that we under the great reactions against the superstitions of the middle

*The word "kind" is so general in its meaning that it fails, in this case, to convey the author's statement of a principle.—ED.

ages go too far in rejecting. We are now in the midst of the other extreme, perhaps. It will not do for us to say that there is no intercourse with the invisible world. There is a longing for some idea of the invisible world, and there has been a longing desire for intercourse with the departed in all ages. Preachers have not met this natural demand, but it is not because there is not much in the Bible about these things which ought to be taught to the people.

Spiritualism is the modern form of heathenism. There are many subjects growing out of this.

Where are our departed friends, the spirits of just men made perfect? What are we to understand by the ministry of angels? If an angel came and delivered Peter why may not one come to deliver me? The question is whether they work in and by their office as sent, or by virtue of spiritual relations. Christ spoke of the guardian angels of children.

The angelic conditions are higher than ours, but in their image the angels are no higher than we are, for the image of God is the highest of all. The Latin church goes too far in these matters.

The family of Christ, both in heaven and in earth, was a vivid reality to the ancient church. In our revolt against heathenism we have lost sight of things which we need to regain. We need them for our happiness and safety. The tendencies of spiritualism are back toward heathenism. This is seen in the abuses growing out of it. There is a lack of watchfulness in this direction on the part of the church. Christ died to be the Lord both of the dead and the living. People have a demand here that must be met.

Exodus 21 : 1. There are seventy of these judgments. Seventy is the number which represents the general interest of the whole world of mankind. There were seventy judges. There were twelve sent to preach the gospel to the house of Israel, but seventy were sent to the world at large. With Jacob, and Joseph and his two sons, there were seventy of the children of Israel who went down into Egypt. Why this number seventy? Was it a round number? Was it because they had no books and were not definite in such things? We can raise these questions if we can not answer them. Some think there is nothing in these numbers, and others think there is something typical in them. I think there is something in some of them, at least.

Seven represents the attributes of God. In the work of creation we see seven periods. The seventh is Sabbath, and Sabbath is a prophecy. The manifestations of God to man is by sevens. Seven is the signature of Jehovah. We see this in Pharaoh's seven-fold dream, in Baalam's seven altars, and in the seven-branch candlesticks. There are seven praises mentioned. (Rev. 12 : 7.) Paul wrote to seven particular churches, and there are the seven churches of Revelation, which, perhaps, were typical of the different phases of the Christian religion; also, the seven races of mankind. He who speaks has the seven spirits of God, and he also has the seven stars, which represent the seven churches. And there are seven seals. The book is sealed, showing that it is for the future.

The twenty-four elders represent the twelve patriarchs and the twelve apostles. The four animals represent all living creatures.

Again, we have the seven angels with the seven trumpets; the seven angels with the seven last plagues with the wrath of God. The beast with seven heads and ten horns is heathenism assuming divine nature with earthly power. The book of Revelation is figurative and typical.

How do we get the number seventy? These numbers meant something definite; and if we can take seven as the divine number and ten as the human number, we can then see why the typical family was one of seventy. We lack the power to appreciate types.

Our ideas of the relations between man and man are very much more perfect than our ideas of the material relations to the spiritual. We do not think enough of the relations of numbers to God. Everything else in the Bible has its value, and why not numbers?

We must not ignore traditions. The traditions coming down from the fathers may not have the authority of the law, but they have had much to do with forming our ideas religiously.

Christ as the high-priest is spoken of in Hebrews; in Romans his power is spoken of; to the Greeks he is presented as the great teacher.

Christianity first took root on the sea-coast of the Mediterranean. Maritime people naturally have more breadth of human knowledge and more readily receive new truths than the people of the interior.

The greatest good of the world is due not to any one nation, but to all. We can trace what each nation has done for the progress of the world. The world of mankind begins in physical unity and aims toward spiritual unity. All are to come together as in one family. One condition of life perishes to give place to another. The family condition gives place to the national state. The national life was then destroyed that the whole world might feel the influence. It seems to me that the time is come when national life, as such, is subordinate to the greatest good of the world. The tendencies of Christianity are to make a people, not nations. Christianity is the enemy of national existence. Christians are nearer to each other than to those who are not Christians. Much that is called patriotism is blind antipathy toward others. Yet there are tendencies toward the amalgamation of races. We are not a nation, but a people; and a people is higher than a nation. We have not a nationality, but a cosmopolite people. The spirit of our people is that of being all one in Christ. We are breaking down all distinctions, and are tending toward a great world unity — one people, one religion.

All great religious movements are through the Semitic stock; secular progress through the Japhetic. Inventions come through Japheth. The two need to be united. The unity of mankind will become the prayer of Christians. The great point to be gained is to unite the East and the West.

The Jews may be invited to form a nation in their old land, in which all nations shall come together. It

is the question of the politician, How can the East and the West be united? It seems to me that there is to be a restoration of the Jews for the great purpose of that unity. The Jews will not be converted by being proselyted until they are made to see that Christians love them and pray for them to fulfill their call to the real priesthood of the world. The Japhetic race can do everything in science — can build up the world in all secular interests,—but it has not the true priesthood. The religious genius is not ours. The gentiles have more of the priesthood to-day than the Jews, but it is not so naturally. The priesthood of the world is a great and interesting subject. Where is it to day?

The one redeeming characteristic of the Arabs is regard for a covenant. They recognize no other principle of obligation. The great point of honor with them is that of hospitality. Now it was through the countries of such people that God's people had to go; and their military organization was necessary for this purpose. They must either be in covenant relations with those nations or be ready to fight their way.

It is difficult for us to understand the conditions of the desert life. We need to have their conditions explained so that we can understand the history of Moses, who was not writing for us but for those who needed no explanation. The study of desert life in general will help us.

Notice the difference between the colors used in the

Old and New Testaments. They are bright and blinding in the Old, and grave and most agreeable of all in the New.

The power to declare war, in Israel, was in the hands of the priests, and they were to ask word from God.

Blood tells in religion as well as in other things. Balaam could not curse Israel, but he taught Balak how to make God the enemy of Israel. The harlot priestesses were the instruments to draw Israel away to idolatry.

Israel was at school one year at Sinai, and God was their teacher. He put them on the diet best for them. Manna was good food for students.

Ancient history is the co-operation or conflict of Ham and Shem; modern history is the co-operation, mainly, —sometimes the conflict— of Shem and Japheth.

The tenth chapter of Genesis is the key to the history of the world, and without that chapter the history of the world can not be understood. Ham built cities; Shem had the religious power. Shem was the father of faith, and Japheth was the teacher of science and art.

The Jews had two years, the natural year, or that beginning at the time of the ripeness of the grape and fruit, and the religious or spiritual year, commencing with the direct interposition of God in behalf of his

people in the deliverance from Egypt. The natural first, the spiritual last. Out of the wreck of the old came forth the new. The religious year was the year of humanity — of ransomed man — the Fourth of July of the world.

Bible and all eastern history is not chronological nor consecutive. It takes up each event and carries it through to the end before it takes up another, which may be cotemporary with it.

Egypt was the Paris of the world in the days of Moses. She was the leader of civilization at that time.

The shepherd kings were roving tribes of north races which overran the south races. They came to Egypt before the time of Joseph or Jewish history. They were God's reserve corps of the physical man.

The Story of the World.

We purpose to tell the story of the world in the light of the testimony of the word of God. Of course we can give but a sketch.

There is no interest of humanity that is not found in the Bible. But in order to understand what there is in the Bible we must first consider what is its great central object. As there is a particular object in a great painting, around which all else centers, so the one great interest of the Bible is to be sought, and so the world's great interests cluster around the Bible as the great central object.

Necessary to this survey of world history is an outline of the geography of the world

Asia is the cradle of the human family. Previous to the present century all world history was confined to Asia.

The division of the continent of Asia and Europe into north and south by the great wall of mountains gives us the north and the south races, with their particular and different characters. The great changes from high to low lands make corresponding changes in climate, productions, occupations, etc., all of which exert an influence upon character. In some parts there are cultivated peoples; in others there are barbarians,

who have always been so and always must be so as long as the world is as it is. There is a great inland people which will always be rude from very necessity. There is north and south in history, as there is in geography. God has thus made the world so that they can not come together till their course westward shall bring them to those places where they may come together.

There are two civilizations in history, the East and the West. In the east it is very old. There was civilization in Asia while Europe was yet inhabited by barbarians. China and India are two great nations of great antiquities.

The influence of the sea upon civilization is important. Those nations upon the sea are held in the arms of civilization.

This is our plan of study. We shall begin in the book of Genesis, the tenth chapter of Genesis in particular. This is the beginning of world history. This is the oldest history of the world. Herodotus, the father of history, began to write about the time of the close of the last books of the Old Testament canon. It was only twenty-three hundred years ago that the father of history went gossiping about, telling those stories of what he saw. European history is modern. The Greeks belong to modern history. Asiatic history is ancient.

The unity of history has generally been overlooked. It is what Paul so grandly uttered on Mars' hill: "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they

might feel after him and find him, though he be not far from every one of us." (Acts 17: 26, 27.) God knew, when he made the world, what he was about to do. He had made places for the different nations. He made Greece for the Greeks and the isles for the English; and there is a providence in all these things. The unfolding of history is the listening to the footsteps of God. In the study of narrow views of history we are so completely done up with the self-will of man that we lose sight of God. How the work of one little man fills our minds! We need to take a survey of all the ages. How small those greatest men appear when we see the great work of divine love to man!

We begin the study of the world when there were but, say, about two millions of people; and yet there were nations. It is hard for us to think of the account in Genesis as being the history of the world; we are so apt to think of the masses which now live upon the earth. We must think of it as being shrunk back. We need to consider what the world was, then, before we read the book of Genesis. It is difficult to do. We need, as it were, to put on a new soul, or, rather, another soul, that we may be able to go back into the past. We must make the transition if we would come at it in the right manner. Let us fall back.

Think of our own country — what it now is and what it was at first. And so go on back to the times spoken of in the Bible. Thus we may get an idea of a nation as it was then. At first, perhaps, it was only a family or tribe. But it grows by its own blood, or stock, and is settled in its own country, which thus becomes the

birthplace of the nation. It is not necessary that there should be forty millions of people to make a nation. It makes us think of Carlyle's remark about America, "Thirty millions of people, mostly fools." The importance of a nation does not depend upon the number of its population, as may be seen by comparing the Hebrews with Chinamen. If there was but one zebra in the world that family of animals would be in the history of the world. The importance of a nation depends upon its quality, the force of its spiritual character, its mind, and what it is able to do. We may trace the great nation back to the tribe, the tribe back to the family. Take the Hebrew nation back in that way and we find that at first it was all in Abraham.

The book of Genesis is the oldest record of the world we have. Moses was a historian.

Ancient history is the record of the struggle between Shem and Ham; modern history is a record of the struggle between Shem and Japheth.

The birth of Moses was Semitic; his education was Hamitic. His birth and education were part of his providential call.

Genesis begins with genealogy. The first thing to know of a nation or of a man is, what has God put into his blood? There is everything in this. A man can not understand himself without knowing about his grandfather. This is a matter which has been much neglected with us. We begin with the book of generations.

There are two great beginnings in the Bible—one in Genesis and one in John. In Genesis, the world began; in John, the beginning of God is referred to.

Genesis contains all the great seed-principles which have since been developed into what the world now is.

All history begins with the family. Marriage is the first thing. The history of the world begins with marriage in Eden. History begins with what we write on the middle leaves of our Bibles. We, at present, make little account of genealogy, but we shall think more of it one of these days. "These are the generations." (Gen. 10 : 1.) We shall soon be looking up our families, for we shall want to know who our grandfathers were. Blood tells in men as well as in horses.

Let us keep in view the object of Moses in writing. At first he gives an account of the whole world. Then he narrows down to a particular family — a chosen people — whose history begins with Abraham. Of all men who have lived on the earth we would like to know more of Jesus. Next, we would like to know more of the father of the faithful. Abraham is the father of three great religions. The Mahometans think as much of him as we do. Before we consider his character in particular we must first take a general view of world history.

The flood is a great event which demands our attention. Some have difficulty in finding water enough for the deluge. It seems as though the words, "the face of the whole earth," (Gen. 8 : 9) might mean all the known inhabited world. It might help some to think that the flood may have been partial. We think that the object of the flood was to destroy the sinful world of people. Some changes in the condition of the earth in the region around the Caspian Sea make some think that the flood was confined to a particular part of the world.

After the flood history begins again, with the three great divisions of the human family. (Gen. 10.) Scholars from Europe coming in contact with the ancient civilization of India were astonished to find logic older than Aristotle and a language which showed itself to be a sister tongue to their own. Differences in languages had for a long time been a problem. But about two centuries ago the remarkable similarities of languages were brought to light, and it was seen that all those nations could once understand each other. The science of comparative philology has done much toward discovering the unity and brotherhood of all mankind.

The Bible history begins with the three fold division of languages among men. There were three great divisions of the human family, which go out into seventy nations; and there are three great families of tongues. Why *three* grand divisions of nations and tongues? To be a three-fold manifestation of the divine nature in the world? Is it in correspondence with the three-fold nature of man—heart, head, and hand, as we say? We do not know what it means.

In the tenth chapter of Genesis we have an account of the three great families. How did Moses get this account? We think he gathers it together from Noah's Bible and Abraham's Bible down through to his own time. It was the family record. These writings are not generally thought to be edifying, but they are really full of deep interest.

Let us look at some of these names. "Kittim" refers to the people of the island of Cyprus. We find names here which mean not individuals but peoples,

or, rather, nations. The term "isles," as it is in Hebrew, means "maritime region." First, however, we should study the heads of the different families, Shem, Ham, and Japheth. "Japheth" signifies enlargement. He settled in the north, and had a chance to spread out through a great extent. From him came the nations of Europe. The Semitic race had the inland region. Ham's position was in the south. This tenth chapter of Genesis gives us the names of seventy nations.

The natural way in which things are put in the Scriptures is that first which is most important. Shem had the highest characteristics, which were spiritual. This is the spiritual law. Men would naturally put the first-born first; but God did not so choose. We consider Ham first because of his order in history.

The first thing to learn of any people is its geography. Ham occupied the southern — the most fertile parts of the earth. The first interest of man was agriculture. They would naturally seek places like the garden of Eden; and there were three places in the earth which were like Eden in particular — the land of the Tigris and Euphrates, the Jordan valley, and the valley of the Nile. In these regions the rich natural soil did nine tenths of the work. But something more than agriculture is necessary for the highest civilization. There must also be commerce, so that nations may have intercourse with the world. The steps of progress are from the roving tribe to the settled state of agriculture, and from that to intercourse with other nations. A nation receives character from all with whom it has intercourse.

The Hamitic race had all these advantages. They had the trade of India, and controlled all the great sources of wealth. The trade-winds were in their favor, and all the natural advantages of position and productions. They had control of the old-world commerce, and enjoyed the great opportunities of the world. The first seat of civilization was with them. But their abominable idolatries and cruel religion brought upon them God's war to save civilization to the higher spiritual interests of the world.

The early history of mankind was the history of cities. The true country life is a thing of our time. Civilization was then confined to the cities, and those who lived in cities and in the country, having villas, were villians. Our term villian comes from the word villa, a village. The history of the Old World is the history of cities; and before the time when Europe began to be civilized the history of the world was almost contained in the history of a few cities — Babylon, Persepolis, Damascus, and Tyre and Sidon, which were practically one. Babylon was first in time, Memphis next, then Damascus — which is now four thousand years old, — next Jerusalem, and then Alexandria.

Then we come to Europe, which has two great cities of world importance — Rome, the city of imperial power, and Antioch, the great center of religious interest. We must not leave Athens out; it would be leaving out the brain of the forehead.

Babylon and Rome are too great to be classed with any others. They are the two great centers of imperial power. Rome was built 751 B C. The Roman empire, west, which had old Rome for its center, ceased

about 476 A. D., after more than twelve centuries. After the reign of the Cæsars came the reign of the popes, so that it has had influence in history for all these centuries of ours. Babylon, which we might fitly call the Rome of Asia, was already fifteen hundred years old when Nebuchadnezzar spoke those profane words which lost him his reason and power. Babylon was not built upon a rock. The region in which it was situated is alluvial land, and is similar to the valley of the Nile. Time has wrought great changes in the face of the country there, as also in Egypt. The great city was built of brick, and great interest has attached to its ruins. The beginning of its history is here in Genesis 10 : 10. Nimrod was the builder. "Babel" is the same word as Babylon. We have the name in the Greek form instead of the Hebrew. Nimrod was the inventor of empire — the Napoleonic idea of the individual government of men by a power contrary to that principle which comes from the bosom of God.

Let us notice the position of Babylon. The Euphrates was the great highway of the world from north to south. The course of empire was not west at that time, but naturally from the high lands down into the valleys.

In this connection we should read what prophecy says against Babylon. There is a providential and inspired interest in those old ruins.

"They had brick for stone, and slime (bitumen) had they for mortar." (Gen. 11 : 3.) Bitumen will burn, and so will those old remains of ruins. City building in biblical history goes with evil. "God made the country, man made the city." The simplicity of life in

the country must naturally be favorable to purity if not to polite manners.

The tower of Babel was a monument of ambition and pride. They seem to have had the idea that God would in some way disseminate men throughout the world; and so Nimrod set up the military idea, which we get here for the first time.

"Nimrod began to be a mighty one in the earth." (Gen. 10: 8.) Here is the beginning of the claim to rule by divine right. He was the inventor of the idea that might makes right. The history of Babylon is the history of military power and false religion. Nimrod was a hunter; and hunting was very necessary in that time. And that is the way in which military power begins. It reminds us of our General Putnam and the wolf. Wolf-hunting was necessary for the protection of the sheep; and these hunting bands grew to be wolves themselves. They soon came to be the enemies of the people and ruled over them Then they built forts, and lived as the barons of the middle ages, on the Rhine. And so Babylon came to be the great seat of empire and the center of false religion.

We are now prepared to speak of the subject of Hamism,—not simply Ham nor the Hamitic race, yet both, and more too; for we wish to consider the general characteristics of a class of mankind. Babylon was the cradle and throne of heathenism.

In this connection is suggested to us the comparative history of religion. There is an idea, particularly now, that there is an element of truth in every sincere religion. Dr. Dollinger is the first man we know of who has written in that field. The idea is that there has

been providential leading in all religions. It is the same idea that Paul put forth to the Athenians: "God hath made of one blood," etc. (Acts 17: 26.)

The history of Babylon takes us back, as no other history outside the Bible can, into the third century before Christ. We are apt to have prejudices against ancient history, or, perhaps, rather, against ancient races. Our self-conceit is that the English-speaking people are the tip-top of the world. This is one of our notions. I do not believe it is so. One great advantage of the study of history is that we are able to compare ourselves with others. We are apt to think that Dr. Franklin invented lightning, and we make too much of our few American inventions. Letters, which we can almost think were an inspired invention, were made by a burnt-faced race, the Ethiopian, by whom, also, other great inventions were made.

"Cush begat Nimrod." (Gen. 10: 8.) "Cush" was a people. Except Shem, Ham, and Japheth there are no other individual names in this chapter, unless it be Nimrod. Those other names designate families or tribes. It was their natural way of speaking. We are not used to their figurative forms of speech. We must not forget that this is the record of the three divisions of the people of the ancient world, and that the account of the foundation of empire is given incidentally. Nations are natural divisions of people. Nations are of God; empire is of the self-will of man.

Babylon was built in the land of Shinar, and it was a mistake of historians who, till of late, have thought it was built by the Semitic race. It was built by the Hamitic race.

Now, if we compare the characteristics of the people of these three great races, we find that the Hamitic race was sensuous, the Japhetic race was intellectual and realistic, and the Semitic was spiritual. Let us bear in mind that sensuousness is not necessarily bad. They were sensuous in that they lived in the senses. The influences of their climate and other physical conditions tended to develop them in that direction particularly. They naturally came to life early, and were forward in all material things. They became familiar with a greater number of objects than any other people.

The powers of empire are those of physical force. Nimrod had that; but something else was necessary. The soldier might enslave the body, but so long as the mind was free the man was free. Education is a necessary power in holding even dominion over men. The priest had greater power and influence than the soldier. Man always has and always will have the priest. Now Babylon, as the center of false religion, is what makes it representative in the Scriptures as the power of darkness. It is Babylon against Jerusalem. Nimrod was the inventor of heathenism. It is impossible to take the full force of the first chapters of Genesis without a knowledge of what Babylon was in its influence upon the world. The religion of Babylon was an astral religion — the worship of the stars. The clear atmosphere and impressiveness of the heavens drew them to the study of the celestial phenomena. It was the natural country for astronomical observation, and the tower of Babel was the highest building ever in the world, being more than six hundred feet.

The two great centers of the Hamitic race were

Babylon and Egypt. The corrupting influence of Babylon began in the worship of the heavenly bodies. The great modern Babylon was at Rome. The same controlling ideas were brought out there. Nimrod and Cæsar both were deified, and were the demi-gods of their times. They ruled by the soldier and the priest. And the spirit of the Bible is all there is opposed to these powers, and it records the great struggle of God against them.

We choose this word "Hamism" because it contains the whole idea and is easy to remember, and any other term would be too limited. What we mean by the use of such a term is to designate national characteristics, as in Hebraism, Hellenism, Romanism, etc. These terms are used to designate the particular characteristics of races. So we use the term Hamism.

The ancient world of history had three races, as we have seen, and we have our eye still on the tenth chapter of Genesis.

The better to understand the conditions and relations of those ancient races we will represent them by the different races of Europe which are nearer our own times — the four great races which poured into Europe when, as it seemed, their appointed time had come, — the Greek, Celtic, German, and Sclavonic. They are so many streams pouring into the west, and they are all different in their characteristics.

Now, in order to consider the characteristics of any particular race we have to compare it with others. For instance, to study the great Germanic race we have to know something of all the peoples of Europe and North America. The influence of race upon race, as Roman

upon Celtic, etc., must be considered. We do not find the Celtic race pure in any one place, but we find them in many parts of the world, and they have been modified by the influence of other races in every place. So it is with the Hamitic race. There is great difficulty in the problem, because they are mixed with all the world, and we have to go back four thousand years, and have little of them left to guide us. Think of the great changes which have been going on all those ages in that world of ancient history! Wave after wave of population has passed over it, and nation after nation has struggled for it, won it, and lost it. Think of the great changes which have passed over Egypt, one of the great centers of Hamism! And every conquest brought blending of population.

We are trying to catch glimpses of the early nations which established civilization. But they are so blended with other nations that it becomes a difficult work. Yet they were a people who left the most enduring relics behind them. They were the monumental people. The pyramids of Egypt and the tower of Babel are the greatest, most enduring, of any material things ever left by any people. Europe has but two great structures, the Coliseum, at Rome, and St. Peter's. We do not know enough yet to read the records of those great structures of Egypt and Babylon, and we have but of late discovered the clue to decipher the hieroglyphics. The dry climate of the Nile valley is preservative, so that even the paint upon those ancient structures is still almost perfect. Each one of those structures is a great library. It is quite plain that the Hamites were the inventors of letters, and the history of the alphabet is

almost the history of the world. Letters come to us through Cadmus, who was an eastern man, and from Phenician and Canaanite. We trace him back to the tenth chapter of Genesis.* And so there are many questions of interest relating to the Hamitic race — how came they to know so much science? etc. It has been said that the modern world did not know enough to read the epitaph of the ancient world.

The Bible presents these races always in their religious character and their influence upon the world. It is Shem against Ham. Their influence upon the world in its spiritual life is the great subject. Ham has written his record with a pen of iron, upon stone, forever.

THE FLOOD. Was it universal, or only over the then known world? I think that the sacred writer does not necessarily imply that any more than a particular locality was submerged. As the cities of the plain were destroyed by means of natural causes, so the flood, whatever it might have been in its extent, may have been caused, also. Whether or not it extended over all the earth, it was universal to the known world. If the scientific man had stood back, as did Abraham, to witness the destruction of the cities of the plain, he would have called it a volcanic eruption. So there may be such natural causes, or, rather, means, already existing that caused the flood.

The cradle of mankind, after the flood, was the same region in which the garden of Eden is supposed to

*The historical accuracy of this statement is subject to at least grave doubt.—ED.

have been located. The causes of emigration are natural and various. There is an instinct planted in man which prompts him to migrate. There seems to be a providential class of rovers and explorers. About so many boys will, in spite of all efforts, run away and go to sea. The history of the growth, separation, and settlement of Abraham and Lot illustrates this point in some particulars. It became necessary for them to go different ways, and divide the land between them.

A study of the structure and plan of the land which was the scope, range, and cradle of civilization will also help us to understand the course of history.

Suppose the home to be on the high lands of Armenia; the natural course of progress would be down into the river valleys. This seems to have been the fact in the history of the world. We find the great centers of ancient civilization in the valleys of the Nile and Euphrates.

There is a beautiful adaptation of the land for the home of the human family. It seems to have been planned and designed for its very purpose. The Lord knew why he wanted those mountain-walls and valleys where they are. He knew what he wanted the Mediterranean Sea for.

There are good reasons why we have no history of those earliest times of the settlement of the world. The first settlers of the country did not go to write diaries.

Genealogy is the first beginning of history. It is always the foundation of history. In profane history we do not get even that. How vague is the first profane history! Here the Bible comes to our aid, as it does in every real emergency.

Our first great necessity is that of knowing the blood of the three great races who settled the world. This we get only in the Bible. The blood relations of races is a necessary study in history. Shem and Ham settled together, and that was the cause of the great struggle between them.

There were four branches, or nations, from Ham. First, the Cushites, or Ethiopians. At first they occupied all the regions of Arabia and south countries in general, from India to the valley of the Nile. Later, they were almost wholly confined to the center of Africa. The two great centers of the Hamite people were the valleys of the Euphrates and the Nile.

The second branch was Mizraim, the two Egypts.

The third was Phut, of whom little is known. He has no history. He was probably settled in northern Africa.

Canaan, the fourth, we all know.

It is difficult to tell just where the sons of Cush were located. We find something of them in Arabia.

The final interest of Ham centers upon Canaan. Was the curse upon him, by his father, said in a fit of anger, or was it as a prophet that he spoke? We think he was speaking as a prophet. There was to be no future to Ham. It was the natural result of his manifest characteristics. His sensual nature would, in future generations, come to that. Noah saw what there was in his nature. The curse was not on Canaan himself, which would have indicated his anger, but upon his posterity. Ham went down stream. His nature was to go with gravitation. He was sensuous, and went to the warm country, which his nature loved.

The results of such characteristics are well known to us. The same results will come to any individual who follows in the natural line of the same characteristics. It is the principle of choice with us all, between our sensuous nature and present ease and gratification and the future good of those who shall be born of us The sensuous man lives for the present. The true and spiritual nobility of life is in living for posterity.

The land of Canaan was the keystone of the Hamitic empire, and the loss of it was a great blow to the power of Hamism; for the possession of this land gave control of the great lines of travel and commerce between the great centers and routes of trade on the Nile and Euphrates. The land of Canaan was the bridge over which the world of travel and commerce had to pass, and whoever held the bridge could make the world pay tribute, as Solomon did in his splendid reign.

We take a glance at Japheth. The name signifies increase, or widely extending. This race spread out through Europe. They were a colonizing people. Not so the Semitic race, who were a stay-at-home people. Ham was also a colonizing race.

It is well to notice the characteristics of the lands they inhabit. All lands narrow toward the south and widen toward the north. It is also interesting to trace the course of progress of the different races. Japheth diverges, Ham converges, and Shem is concentrated. We see this in the prophecy concerning them, and can verify it in the fulfillment: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." (Gen. 9: 27.) Notice now what parts of the earth each possesses. Japheth has

been enlarged. His territory has been enlarged and his population is the greatest of all. We can plainly see the influence of the blessing of God upon a people. The nations of Christendom are most populous. The influence of spiritual conditions upon the physical nature may be seen. We have already referred to the influence of climate upon character. Ham had an unfavorable position in the world as regards virtue. Cold and physical virtue go together. The loss of natural chastity is the loss of character and influence.

The Japhetic race has been a populating race. Every stage of progress north, man has to fight with nature. This great struggle gives him character. Every stage of progress south makes it easier to live. The north races have had to fight nature. In order to subdue nature man has to study nature. This leads to the development of physical science. Science, then, was a necessary result of the enlargement of Japheth. The Japhetic people have been the great road-builders of the world, and, indeed, they have done all the great works of civilization.

We simply mention the sons of Japheth here. Gomer, the great ancestor of the nations of Europe in general, Magog, the progenitor of the Sclavonic tribes of the north and east of Europe, and Madai, from whom descended the Medes.

Javan was the father of the Greeks, the most conspicuous of the gentile nations. In Daniel it is designated Grecia. (Daniel 8: 21.) It is also differently rendered. If it had been rendered the same in all places it would have helped us to understand its signification. This son of Japheth is not the most widely

spread in geographical extent, for he is confined to the coast land.

We think that Moses finds this record in the family of Abraham. It was written before Moses, who puts it in this form. He got it from good authority. Moses compiles this book of Genesis. We might say it was the Bible of Abraham. Noah wrote part of it.

The branch of Eber was an inland people. The waters they knew were only the Dead Sea, the Sea of Galilee, the river Jordan, and the Red Sea. The great sea on the west was, of course, visible from some parts of the land. It was also known to them by connection with the Tyrians. Little was known of the sea when Genesis was written. The peculiarity of the great sea, that it was irregular and full of islands, was known to them, for "the isles of the sea" are often spoken of. The great amount of coast land in Europe gives great advantage to its people. (In this connection read Guiot's "Earth and Man.") Greece is the most maritime portion of Europe. Greece was Europe in miniature. Magog is the great inland race, and Javan is pre-eminently the maritime race. Javan was the Greek race which occupied western Asia Minor, the Greek mainland, part of Italy, France, etc.

Tubal and Meshech are mentioned as neighboring and kindred tribes, and Tiras is supposed to refer to ancient Thrace.

"Japheth shall dwell in the tents of Shem." They were to come into unity by means of the Bible religion. They unite together for the good of the world.

Marriage and Divorce.

Matthew 19 : 3; Mark 10 : 2. The circumstances of the occasion were as follows: John the Baptist was in the region of Herod, who had unlawfully married his brother Philip's wife; and the question might have had some object beyond the fact of interest to the Pharisees. They did not care anything about the great principle of marriage, for, strict as they were in respect to the law, they were lax in their social and moral lives. They held a doctrine of divorce equivalent to that of our modern free-lovers. But there were two parties in this matter. The two leaders were Hillel and Shamai.

The law of divorce which they had in mind was that recorded in Deuteronomy 24. In order to understand this we must think of the condition of the world in that day. Legislation must not be too far in advance of the ideal of the people. The object of this law, as Christ declares, was: "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so."

There was an appearance of great honor to him in this question. "Hillel says we may, and Shamai says we may not; and you decide it for us." But they found no vanity in him. Why did they not go to God? Moses did not command, but gave permission. Why

not go back to the original idea? True, it is appeal from scripture to scripture; but it is from permissive scripture to that which can not be misunderstood. Go to the authority from which there is no appeal. "He answered and said unto them, Have ye not read that he which made them at the beginning made them male and female? And they twain shall be one flesh." This is the account of the creation of man.

As a man may not cut off his hand, or any member, except the whole body be injured, so a man may not put away his wife, nor the wife the husband, for any other reason except for that which breaks marriage.

Souls are sexual as well as bodies, we think. The great object of marriage is the multiplication of souls. God could have increased by creation. There was enough clay and power of Spirit, but there would have been a great loss of hereditary law, which is the great possibility of progress. One generation may be born to all the progress of another, as well as to the sin and its terrible results. He who sins against the sexual relation not only injures himself but all the future of the human race.

"What therefore God hath joined together, let not man put asunder." Marriage is a yoke, in the very language of scripture. They were false in saying it was a command. Moses did permit it, because he had to begin with the people where they were. He does not institute any such thing, but allows that which was in existence. It was permitting a less evil to prevent a greater. But Christ comes to fulfill, and he grants no indulgences. The ax is laid to the root of the tree. When they plead Moses, Christ refers them back to

what was when God made it. Mount Sinai was a step up as regards man's fallen state, but it was a step down to meet man as regards what was in the beginning.

The laws of Moses were of necessity, to a certain extent, expedient. He did give indulgences, as the Pope does. But as we get light we ought to look back to the beginning, "In the beginning it was not so."

Christ goes back to innocency. That is his beginning point. And Christ gives what Moses could not, the spirit of holiness.

The spiritual man sees some things that the natural man does not. A Christian can not break marriage except for the reason that Christ gives. The Christian that does it should be turned out of church. The Christian man has a cross to bear.

The question of marriage is one of great significance and a subject of great forethought and earnest prayer. It may require great self-denial for a man and a woman to live together, and why not let them go, it is said. Because the good of society and of posterity will be hurt by it. The state must protect society and look to the good of posterity. The present generation is all potent as regards a generation to come. It is the supreme duty of the present to do what will be for the greatest good of the future. The keystone of the arch of human society is the family.

The old Roman family was noble, next to the Christian, but in the later Roman history how sadly it was changed. The women ceased to desire children and the abortionist came to prominence, and the state went to pieces. So it was in Greece.

Christianity throws a heavenly light around the family.

Christ's first miracle was wrought at the marriage feast. The first blessing of God was upon the family. There will be no love of children where the marriage relation is not respected. When marriage ceases to be sacred in the eyes of men, then the maternal and paternal feelings are weak. And such influences will deteriorate the character of the rising generation. It soon becomes a blasting blight upon society. The state will be weak, humanity will be weak, and the state will go to ruin.

For all these reasons Christ permits divorce for only one cause, and it is that which makes a woman unfit to be a mother.

If they can not live congenially let them bear with each other. If they can not live in the same room let them have separate rooms.

Mark 10: 12 adds the point of divorce on the woman's part, "And if a woman shall put away her husband, and be married to another, she committeth adultery." This was written for the Romans and was very pat. The Roman law in this has become the law of Christendom.

This same question is also referred to in Luke 16: 18. Herod's divorce made it the social question of the day. John the Baptist lost his head by too free speaking on the subject.

Let us go back to Adam's prophecy on marriage: "For this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh." (Genesis 2; 24.)

Marriage is the oldest institution,—older than the fall. Unbelief seeks to undermine the spiritual family—the church in Christ and the divinely natural institution

of the family. They go together. If the family falls, so must the church. That which breaks marriage may break the marriage relation, and that only.

"His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (Matt. 19: 10.)

If it be so strict it is not best to marry. But marriage pre-supposes love. Without love it is not true marriage.

Now, there are two kinds of love, both of God,—the natural love of innocence, and the spiritual love of God.

Marriage is a natural love, and may be pure though neither are Christians. Marriage is a parable of God. No man who truly loves a woman can seek to seduce her, nor can he have any such thought. Marriage is the sacrament of human nature. It is used to represent Christ's relations to the church. It is a terrible thing to marry without love, and it is a terrible sin. It is sin against natural affections. Marriage may be a matter of duty, and that sanctifies it. Such may be the case in second marriages. First love may have a nature of its own.

The disciples probably thought of the great number of unhappy marriages. "But he said unto them, All men can not receive this saying, save they to whom it is given."

To the spiritual man, marriage may be a spiritual relation; to the natural man it may be only a permissible whoredom. Such have not the spiritual discernment.

Then he gives three classes who can not receive it. "Eunuchs." *Eu*, well, fine, clear; *nous*, mind;

ekine, to have. To have the mind clear and well. It is supposed to give peculiar clearness to the mind. It probably does in some points, but there is loss of force. Some were born so, and they made some eunuchs to take care of the women in harems, and others to make them fit for peculiar service. We think that Daniel and his companions were eunuchs. There are many who ought not to marry and it is not the duty of all. Some are not physically fit. They owe a duty to posterity. There are congenital bars to marriage. The Jews were forbidden to make men eunuchs. Such were not admitted to the altars of God. Origen, president of the Alexandrian school, did it for the sake of his duty. "He that is able to receive it, let him receive it."

There is a logical connection in Christ's thoughts. They think of marriage as a great lottery, as it is often said. Christ answers that all can not receive this saying. God gave the wife, and it is a matter in his hands. God knows what a man needs. "The hairs of our heads are all numbered." A man should seek God's guidance in this. See how it was in the case of the patriarchs. The courtship of father Isaac was left to a wise man, and he would not take a step without God's guidance. The story of courtship is told over and over in the Scriptures, because it is a subject of God's providence. See the beautiful story of Ruth. There is a fullness of social life brought to view in the Bible. These social questions are fitting subjects for preaching. The Scriptures do teach that "he who findeth a good wife findeth a good." Seek and ye shall find. Not in your own self-will, but with a consecrated will.

There is a leading providence and a restraining providence. It is a great step to take. Put your hand in God's and follow. They who will look to the Father it shall be given to them. I do believe that God has a special providence over marriage. According to the census of all countries there are about equal numbers of males and females. There is a providence in it. But there are different classes who can not receive marriage.

Paul was not a crusty old bachelor but a prudent man, considering the state of society, and with great self-denial. He was a warm-hearted man, and how the women flocked about him as his helpers. He made himself a eunuch for the kingdom of heaven's sake. Not physically but spiritually. His rule against women speaking in public was not a general one, but the fact was that the Greek companions of the philosophers, the women who spoke in public were all harlots. The women and daughters were not educated and no chaste wife could speak in public. There were and there are occasions in the work of the Lord in which it is not prudent to marry. Paul said, "Let your women keep silence in the church." He spoke to the gentiles, "I suffer not a woman to teach." But they might prophesy, and did. He did not say either of these things to the Jews.

All are not to be married. Girls should not be brought up with that idea. Woman is not a mere pendant to man. We think that the women perceived Christ's meaning and understood him more fully than the disciples, and they glanced through to the conclusion, and felt that that made marriage sacred and that

it was for the good of their children. And so they bring the little children to Jesus that he might bless them. Women think more of marriage and more sacredly than men. There are great fountains of love sealed up in the natural affections. The first-born babe makes many a mother find Bethlehem. It is the gift of religious life with some. The love of Jesus for men and the love of mothers seem to be akin.

THE DEVIL.

The sense of evil grows upon us. It is a terrible thing, and a mystery in its nature. It also concerns that part of our nature of which we know least. No one who has a superficial sense of it is fit to deal with it. It has to do with our wills, and the will is the most difficult subject of metaphysics. Having to do with our wills, evil directly affects our characters. The will is the seat of sin in us.

Justice has been defined as the will to give unto every one that which is his own. The will is the man. If the man has a good will he is a good man.

The mystery of the will is the mystery of life. If man is spirit the will must be spirit. Will must be at the very seat of life.

What is the law of the will? We can observe the influence of will upon other wills through the physical means; but there is an inside to it. If the will is spirit it must be in contact with the great world of spirits. On the inside, spirit touches spirit. We can not understand the essence of spirit while in the state of substance. In the essential state we may. The most we can do is to consider relations. The law of relations between spirit and spirit is that of the will to other wills. There are powers which influence us and subjects upon

which we work by influence. Men have mutual influence upon each other. Our influence upon the great Spirit of God is that expressed by the term prayer. We know so little about that that we can hardly speak. In some way we move upon his pity. But his will is absolute and self-determined. The character of our will is that of choice between this and that. Not so of God's will. Go back to the time when there was nothing; what was there to choose as between one thing and another. God is all.

Then comes the great question of good and evil. Are they both eternal? That was the Persian idea. What do the Scriptures say about it?

Personality is the secret principle of the Bible. The universe is full of persons. There are no abstractions in it. There are two sides to our nature: one, which relates us to the personal; another, by which we may be abstract. We may shut one eye of our being, and thus deny the practical and personal. But an abstraction is nothing. It is all in the mind. There is nothing but persons in the universe,—no will without person; no love without person; no truth, then, without person. Well, then, is evil a person? the evil one a personal will? We must go to the testimony of God.

It would make some things easy if we could assume that evil is eternal. But it would be a fearful thing! One thing is plain, that evil is personified in the Bible. There is no personification so strong in all books as in the Bible. Does it mean that there is a personal will which leads our wills captive to his will? Names in the Scriptures are used as designating character. All these names of evil are either names of a person or are the

personification of evil. The principal New Testament name is "*Ho Diabolos*," the devil. In the Old Testament it is Satan. This term is applied to man, but without the article. With the article it also refers us to the world of spirit.

The subject of evil is more plainly seen in the New Testament than in the Old. The revelation of good and evil go together. The more we see of one the more of the other comes to light. It is difficult to determine whether the idea of personal evil is thought of or not.

The first idea we have is that of the serpent in Eden. We get but little light as we go on through many parts of the Old Testament. Some say it is all poetry. But like many other things, it is brought more to light in the New Testament.

We should do well to trace the use of the terms "devil" and "Satan." "Satan" has a Greek form and a Hebrew. Six times it is used as a verb, signifying "to resist." The noun occurs twenty-four times in the Old Testament and thirty-four times in the New Testament. "Satan," "an adversary." In some cases in the historical books and psalms it is used without the article.

In such cases we do not think they had any such idea of Satan as that we have. Most of the instances are in Job, and there we find the article used. "The adversary." Some say this is poetry. So it is, but that does not affect our purpose. He is not a mere man. He is represented as going up and down the earth, etc. "Does Job serve God for naught?" He begins by a fling of calumny. Here we see the charac-

ter of *Diabolos*. If it is poetry, it represents a scene that did not take place among men. It was in the world of spirit. The next scene is upon earth. This is the point that the writer conceives an evil adversary who has power to do all these things spoken of. It is a greater power than mortal man. That it is poetic conception is no objection.

Zechariah 3 Here, in a vision, the prophet is made to see the high-priest standing in the presence of the evil one, the patron of heathenism and founder of false religion, who comes in at the crisis and slanders and resists the good, and Jehovah rebukes him. If we knew when this book of Job was written it would throw light upon this subject. If it was written in the time of the Persians, it may be that the idea of the evil one came through them. Some think it was written in the time of Moses. Written whenever it was, our work of interpretation is to ascertain what they would understand, and not what we would understand. We want to understand it as they for whom it was written would understand it. The light of the Old Testament on this subject is unsatisfactory. It is merely tantalizing. In the New Testament it is more clear.

Heathenism in its last kick sought to teach men how to purify and sanctify the spiritual nature. (Rom. 16 : 20; I. Cor. 5: 5.) "Satan himself is transformed into an angel of light." (II. Cor. 11: 14.) Is this the origin of the new Platonism? We think this is what Paul had his eye upon. Heathenism in its last state practiced terrible austerities. Satan is always an imitator. The only things original with him are malig-

nity and falsehood. In his last state he will imitate the righteousness of God.

"The mystery of iniquity doth already work * * * until he be taken out of the way." (II. Thess. 2: 7, 8.) The heathenism of Rome was the great enemy of Christ, and he speaks of the fate of the Roman empire. Heathenism was full of signs, wonders, and miracles. Full of lying wonders, as Paul would say. This passage is applied by some to the Roman Catholic Church; or, rather, we would say, to the old spirit of Romanism.

When the Greeks and Romans became Christians they retained their natural characteristics as peoples. Truth and beauty with the Greeks, social unity with the Romans. The Greek was speculative, the Roman practical. The Greek saw Christ as a philosopher, the Roman more as a king. When Christianity came to Rome it found an old and long-established civilization. It preserved much of that civilization as it was. Much that Romanism now has was ancient. Much of their service and ceremony is ancient. The transition period from the true Spirit of Christ was the change of the sword of the Spirit for the sword of physical power. Rome passed into military form. This was her fall from the true Spirit of Christ's kingdom. Jesuitism is a complete military order. Rome brought all the heathenism of the world into subjection to, and alliance with, itself. The Romanism of to-day stands responsible for the large body of signs, miracles, and lying wonders. This term "lying wonders" applies well to them.

Satan sought to seduce Christ in the temptation. He

could not do that and so he tried to kill him, and in that he succeeded. Then he sought to seduce the church. But the simplicity of the truth and guidance of the Holy Spirit were too much for him. So he sought to destroy the church. His last resort is to transform himself into an angel of light. He will join the church if in it he can be pre-eminent. But the Catholic Church has had a glorious history and has done a great work.

We should distinguish between the papacy and the Catholic Church. The coming of the Satan appears in the papacy. We ought not to be ignorant of his devices. The way to study the subject is to go to the book of God, even though by it we have first to master our prejudices. "*Ho Diabolos.*" It is a subject upon which there is little progress. It does not come out into clear view. Yet we may learn enough to put us upon our guard. There are both angels of God and of the devil. But this leads us to the subject of the angelic nature.

"Resist the devil and he will flee from you." (James 4: 7.) We could not tell by this passage whether James spoke of a person or personified evil in us.

"The devil, as a roaring lion, walketh about seeking whom he may devour." (I. Peter 5: 8.) The roar of the lion is to terrify his prey. Satan makes men believe that their sins are too great to be forgiven.

"The devil sinneth from the beginning." (I. John 3: 8.) He has a deliberate intention of evil. A man who has the Spirit of God can not deliberately sin. He may fall.

"Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not

bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9.) This is a clear passage, though we do not know where to find the fact mentioned.

The book of Revelation has several passages touching this matter, but this book is different in style from the others.

Eschatology, the last division of theology, is the science of last things. Little is known on the subject. No council has dogmatised on it though they have on every other. It deals with the promises and hopes of the gospel.

Now things to be hoped for may be indefinite, but matters of duty must be plain. So we find it in the Bible. The plainness of the law is proverbial. There is no figurative language in it. In that part of the Bible in which history or matters of fact and duty are set forth all is plain and clear. But the transcendent character of Revelation gives us language of indefiniteness. John is the theologian who takes us into deep things at once. Paul uses plain language but deals with things profound.

Revelation is not ordinary history. Neither is it a book of doctrine. It is what its name implies: an uncovering and bringing to light. The book has two parts. First, the seven epistles to the churches; and after the third chapter there is hardly a word that is not figurative, and its figures are those of the prophets. It is a panorama of the course and experiences of the church and the last part of the book deals with eschatology. It seems to bring out the resurrection and future life. It laps over back to the first chapters of

Genesis and shows us the Eden of our unfallen state. Thus the sixty-six books make a completed circle. We see Eden as it might have been if man had not fallen. It had become a city full of perfected society. We should not look for doctrine in Revelation if we had not found it in other parts of the Bible. We should expect that the term "*Diabolos*" would be used in a figure here.

Revelation 12. This is a vision of things to come upon the church. Earth is put for secular things, and heaven for things ecclesiastical. Some take it as literal. The manner of interpretation is the question here. I think that John saw a great portend of things in the religious world. The woman is the church of Christ; the dragon represents heathenism. Heathenism was cast out of the religious world. It lost hold upon the minds of men, and ceased to have power over the convictions of the people. We may say that these things are the means by which the devil works. The overthrow of the outward shows forth the overthrow of the spirit.

THE BATTLE. "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him," etc. (Rev. 20.) Christ has then full power in the world and is "King of kings, and Lord of lords." We think that the weight of authority is on the side that Christ taught there was a personal devil. Personality does not imply flesh but will, powers to act through, means, and ways of manifestation.

DEMONS.

II. Peter 2: 4; Jude 6. We are taught all the way through the word of God that there is a world of spirits. It is implied that there is a unity between the spiritual world and the material. Otherwise how could Christ be mediator? We are dealing with questions we know little about; but here are hints. Christ's kingdom comprises not only good men but all the holy angels. There must be communication between the two parts of his kingdom. Death is nothing to Christ. He has abolished it. It is not an obstacle even. The communion of the kingdom of Christ is independent of death. This part is clear. But what of those spirits who go to the dark places? What of the fellowship of those? There are many here with whom we would not care to have fellowship. Their influence would be bad. But when released from physical conditions, what then? There would then be no physical restraint. Does the Lord Jesus rule the hells, as Swedenborg teaches? Has he authority over the different societies of evil? We may think that there are laws of association among the evil as well as among the good.

Some of the spirits, more sensual than others, seek to find conditions of flesh such as they most like. Can they come back and possess men's bodies? It seems

in one case (Mark 5) as though a whole society of evil spirits were trying to possess the nervous system of one man. And they did not want to go into the disembodied state — the abyss is darkness. They desired rather to go into the swine, where they could still eat and drink and be in fleshly conditions. The Jews lost their swine, the devils lost their chance, and the swine lost their lives. There seems to be justice in it all round. The swine could not stand it. There seems to be a funny side to it, but we must tread this ground with reverence. We must put off the shoes of our preconceived opinions and come to the Lord with humble simplicity to see what he will give us. The poor man to whom we have referred seems to have had two sets of consciousness. Sometimes he speaks out of his own consciousness, and again the evil spirits speak through him. Let us follow up this subject.

The age in which Jesus came was the culminating age of evil. But the armies of evil forces are at work still. People should be careful how they deal with these unseen forces.

Our subject is *Daimon* (demon) or *Daimonion*. It will be well for us to study the use of these words in the Septuagint and the Hebrew words of the same meaning. We should also notice the use of the same words by the ancient Greeks.

There is a difference between *Daimon* and *Diabolos*, and they should not have been represented by the same word in English. *Daimon* should not be translated "devil" but "demon." *Ho Diabolos*, the devil, in the plural, "slanderers."

Matthew 10 : 8. A part of Christ's commission to

his apostles was the authority to "cast out devils." This commission was given before Christ had all power on earth. It was while he was but yet Lord of the Jews. He gave a commission as far as his power extended. Afterward he gave a greater one. First, they went to preach to the Jews only; afterward he said, "Go ye into all the world and preach the gospel to every creature."

"By whom do your children cast them out?" (Matt. 12: 27.) The children of the Pharisees did cast out demons. In the name of Jehovah, demons were cast out, as afterward the name of Jesus was the power by which it was done.

There were demons in the religion of the Greeks and other heathens. "They sacrifice to devils." (I. Cor. 10: 20, 21.)

Rome made provision for the gods of every people she conquered, and thus became a city of demons. (Rev. 9: 20.)

The demoniac influence is the holy ghost of heathenism. That was the inspiration which carried them beyond themselves.

The seat of heathenism was in the Euphrates region. "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up. And I saw three unclean spirits." (Rev. 16: 12–14.) Heathenism lost its power. The influence of its teachings and its tyranny were done away.

The three unclean spirits represent three kinds of evil influence. In the study of this subject will come the expression "unclean spirits"—"*pneumata akatharta.*"

"I beheld Satan as lightning fall from heaven." (Luke 10 : 18.) Satan is the lord of the demons. But Christ gives control over all the power of the enemy. After Christ was risen all power in earth and heaven was given him, and he was then Lord of all. He stepped into Adam's place.

"Them which were vexed with unclean spirits." (Acts 5 : 16.) And the apostles healed them. These are strange things to us, and it is difficult for us to realize because the power of Jesus in Christianity has been so complete. We are for the most part delivered from devils. We believe too little respecting the world of evil.

Casting out unclean spirits were among Christ's greatest cures. There are four particular cases. (Mark 1 : 23.) *En pneumati akatharti; in* an unclean spirit. As God spake *in* the prophets, and God spake *in* his Son. There is a more intimate relationship than companionship. Here there was one spirit in another spirit, as one gas may be in another. You can take a pint of oxygen and put a pint of nitrogen into it.

"*Ea*" is an exclamation of pain and terror, we think. The spirits knew Jesus and cried out. But he would not suffer the testimony of the infernal. It would not have had a good influence. Christ did not come to repeat the terror of Sinai. He came with the love of the Father, and he did not want the influence of the terrors of the lost. (Mark 3 : 11; 3 : 2; 7 : 25.) Mark, writing for Romans, has much to say about demons because he was dealing with heathens. (Mark 9 : 25) Here is perfect faith speaking to weak faith. Faith gives the soul power over evil. This is an

example of faith-cure. There are different kinds of evil spirits. "This kind can come forth by nothing but by prayer and fasting." Prayer concentrates the powers of the spirit, and fasting leaves all quiescent.

Thus far we have learned that there are several kinds of evil spirits. What particular kind of spirit was it that the disciples could not cast out? It seems as though there was an idea in the fact that it had power to lay hold upon childhood. Children are spoken of in the gospel as being under special protection. Here is an evil spirit having power to force back guardian angels and take possession of the body. Yet it might have been a boy who had injured himself by lust or may have inherited it. But however it may be, this kind of evil spirits had power to lay hold upon childhood. We know little about it in this part of the world.

"There went virtue out of him and healed them all." (Luke 6: 18.) Christ went to God for the supply of that healing power. May not any Christian do so? It took the touch of faith to receive that power, as in case of the woman having an issue.

Under this head is mention of "them who are crowded with unclean spirits." "*Okloumenoi.*" There seems to have been a whole school of devils upon them. We may think that some spirits take possession of some parts of the man and others of other parts.

If we could realize that there is a world of evil forces it would give us greater power in the work. The good that rules is first with us and it is the fashion to dwell upon that. These evil forces are incidently spoken of in the Bible and this leads many into doubt as to

whether it is the poetry of language or a reality. No answer to the great question of evil. Not only "great is the mystery of godliness," but great is the mystery of iniquity.

There is reason why we can not understand it: The imagination and affections are deeper than the intellect. The heart can feel a great good or evil which the mind can not understand.

Positive preaching must be material that it may appeal to the senses. In the preaching of terror we should not go beyond scripture. The fear of evil is good and leads to salvation.

The heathen world believed in the reality of the world of evil. How much of it was deception we may well ask. Evil is true to its own nature. It embodies itself in falsehood. It may be all real and yet false. Heathenism is full of deception. How do you know? That is the poser. I do not know by experience, but by faith.

Every man must study these things for himself. We think that Christ meant to give the influence of his experience to show that the world of evil spirits was real. We can not think that he did not know, and we can not think that he would allow his disciples to believe such a falsehood.

What is insanity? We think no one can answer it. It may be that the insane man is one who loses his right relations to the universe of God. He has become subverted from the truth and gone over into the great world of evil.

How shall we preach about these things? We may be called to do it. We are watchmen on the walls and

we are to study the spiritual conditions of the people. We are to look ahead and see what the results of things will be, even to coming generations. The preacher is to hold up Christ so that the people will always have faith in him in all things. What does the community need? Study the influences which come to the people. We are in the midst of great changes. This is the great period of revolution which had its principles in the reformation and its beginning in the French revolution.

Individual responsibility to God is the great principle. We can not go back and we have no guide in the past. But there is God. He has said that the world shall be shaken and the man of faith in God is the only one who can stand. The Bible is the foundation and this is what every one needs to study. There is danger of becoming superstitious in studying this subject. There are fearful things about it and fear is the mother of superstition. Notice this fact, that the demons did not do humane work.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I. Tim. 4: 1.)

"The devils also believe, and tremble." (James 2: 19.) They had faith in God but no trust in him; and faith without works is dead. The Jews had faith but no heart in the matter. The demons seem to have been a reality to James.

False Prophecy.

Every time God raises up some great teacher, false ones soon arise. All true prophecy from God has this spirit and substance: "The obedient shall live." The spirit of all false prophecy comes, saying, "Shall the obedient truly live?" The true prophet appeals to faith; the false prophet to doubt. The former to the higher faculties; the latter to the lower powers of men.

This false prophecy has a history almost if not quite parallel with God's word. This is the way all the course through. In the book of Revelation we have the summing up of the whole matter. Truth is triumphant and falsity is abolished. The true life is again restored.

The term "prophet," we think, refers to the prophetic gift — the whole class of prophets. "A prophet shall God raise up like unto me," said Moses. We think this refers as much to Isaiah as to any other prophet.

The term "beast" is used in a similar way. Truth and love, force and fraud are all the time put in contrast. The false prophet is the representative of all untruth — heathenism and all false influences. The beast and the false prophet shall be taken and slain. (Rev. 19: 20.)

God has made known his will to the world in different ways. "At sundry times and in divers manners" he has spoken, by prophets and by teachers and by his Son. We do not have prophets in these days, but we have teachers. *Beware of false teachers, then!* God at first spoke to man himself; but after the fall man was put at a distance. Then men and angels were sent.

We will study false prophecy, with modern applications. It is the same "old serpent" all the way along, though he has shed many skins. If the devil can not succeed in the skin of theology, he will put it off and put on science. The spirit of true prophecy is obedience. False prophecy would make men feel that sin is a slight matter. We are not prophets, but teachers. But true teachers are those who speak according to the law and the prophets. (Deut. 13: 1–5; 18: 20.) Anything which would draw us away from obedience to the word of God, direct to us, is of the false prophet. What we know from God ourselves we must fulfill. Our modern Spiritualists would have fared hard under Moses.

In the times of the prophets men came claiming to speak from God. In the later times there came to be false teachers. We may trace the subject from the garden of Eden, where the serpent spoke, clear through to our own times, in the history of false religion. When I say false religion, I rather mean imperfect religion, for in much of heathenism there was a real longing for the good of the people. We think that Mahomet really had the good of the people at heart; yet there was much of deception with many. We must study the subject in its spirit.

We have two kinds of false prophecy among us at present: Mormonism and Spiritualism. Mormonism claims, in particular, to be based upon prophecy. Spiritualism is demon worship. This is a great age of skepticism; but I look for a reaction, soon, in which there will be much of false prophecy, credulity, and superstition. We think it may come to appear in France.

We find false teaching in all Christian times. A false prophet claims inspiration; a false teacher does not, but sets up his own authority and his own self-will.

The heretic is one who breaks fellowship, sets up his own will, thinks much of his reason — his self-conceit. But we must make distinction between those who are real heretics and those who are only called so by their enemies. There are real heretics who are against the true word of God, and we should learn to discern them. They are spoken of in the New Testament.

When God sets any new great principle before the world, he gives, also, an exemplification of it. So in preaching. Any idea which is above elementary should be illustrated.

Whenever a great new principle of good is brought out, one of evil comes with it. Whenever a great leader arises, a false one follows. Moses was a great, true prophet, and Balaam was a real prophet but he spoke falsely. What was the inspiration of Balaam? Was he compelled to speak as he did? It seems that he had willed to speak a curse, but his lips would give a blessing. It might have been the power of the Spirit of God upon his spirit; it might have been the power of God upon his flesh; we think it might have been the

influence of angels. As greater muscular power overcomes lesser power of the same kind, so the greater spiritual penetration of the angels might control his thoughts and feelings.

Balaam is spoken of in II. Peter 2 : 15 as one "who loved the wages of unrighteousness." His words were all right, but his heart was very wicked. In Revelation 2 : 14 "the doctrine of Balaam" is spoken of. No account of this doctrine is found in the Old Testament, but the account of the thing done is found in Numbers. Balaam's advice was to draw away and seduce the children of Israel to idolatrous practices. Balak was to send forth priestesses of Baal, who were consecrated harlots. Adultery was a part of the religion of Baal. Those things which are done now under the ban of Christianity were then considered honorable. They worshiped the productive energies of nature.

There were difficulties in the early church respecting the question of Christ in the flesh. Some heretics denied that Christ came in the flesh. John speaks of this in a particular way. They held that the flesh had nothing to do with religion. The flesh was the work of the evil one, according to the Persian idea. They might be as corrupt as they pleased in the flesh if they received Christ in the spirit. It is the work of Balaam and Jezebel, who were the two great corrupters of the people of God.

In the times of the early church there were prophets, both true and false. In Revelation 2 : 20 the same name, Jezebel, is given to this late prophetess. And so the two lines of prophecy which begun in the garden of Eden, the one the word of God, the other that of

the serpent, have come down through all the ages and are the same to-day. The one says, "If you disobey you will die;" the other says, "You shall not surely die." "Do as you please; there will be no harm to you." The one is the voice to the spirit, the other to the flesh.

I. Kings 18: 22 is a description of the manner in which the heathen prophets used to prophesy. They did the best they could to lose possession of their rational powers, thinking that when they did the gods would take possession of them.

The prophets of Baal were very accommodating. They were ready to prophesy at any time, and in the name of any god. Their oracles were like those of the Greeks, capable of different meanings. "Go up and prosper, for the Lord will deliver into the king's hand." Deliver what into whose hand? The king of Judah asks for the prophet of Jehovah, who comes and prophesies against them all. False prophets always speak to please the people or for gain.

Let us notice some examples of false prophets. Isaiah describes them: "The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail." (Isaiah 9: 15.) The evil spirits act in man's lower parts. They spoke from the belly. The Holy Spirit possesses the higher parts of men. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8: 19, 20.)

Here is a test of those who come speaking in the name of the Lord. The same principle holds good at this time. What God has spoken will be found to be in harmony with what he speaks now. His truth is the same in all ages, though it may come in a different form. If that which is spoken now be not in harmony with what he has spoken in all ages, it is not from him. "They also have erred through wine, and through strong drink are out of the way; . . . they err in vision, they stumble in judgment." (Isa. 28: 7.) The source of the inspiration of God is the "living fountains of waters." (Rev. 7: 17.) Not in the use of stimulants. The spirit of truth is not sensational. Sensational preaching is that of torn nerves to torn nerves.

The prophet was a man born of the Spirit; but Jeremiah, speaking of the false prophets, says, "The prophets shall become wind, and the word is not in them." (Jer. 5: 13.) "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5: 30, 31.) It was quite natural for the priest and king to act together, but it was a terrible thing when the prophets and priests leagued together for evil.

Again he says: "They have healed also the hurt of the daughters of my people slightly." (Jer. 6: 14.) A man is a false teacher who makes people feel that sin is a light matter, and by teaching that men are born as pure as man ever was. So we may so preach that men will excuse themselves because of their evil nature, which they can not help. We should not so preach the

goodness of God as to lose sight of his justice. We must remember both the mercy and severity of God. We must preach the proportion of the word. There is danger of our making excuses for people's sins. The false prophets cry, "Peace, peace; when there is no peace."

God says, "Stand ye in the ways, and see and ask for the old paths." God has made ways for his people. When you come to a place where the divine will is not plain, stand still, and see and ask for the old path. Has there not been a path of righteousness for men in all ages, growing brighter and brighter? "Ask for the old paths. Where is the good way?" The old way is the way of faith. The old way is the way of self-denial. No man can preach without the cross of Christ, which is the spirit of obedience against the flesh. This itching to preach new things is full of mischief. To please people is not the great idea, though it may suit covetousness. We may preach the old things in a new spirit. (Jer. 8: 8–12; 14: 10–14; 23: 9–30.) The false prophets were in the habit of preaching other men's sermons. They had the word of God, but got it second hand. They took the true word from the true prophet and made a wrong application of it. Each one stole the word of the Lord from his neighbor.

Isaiah 2 and Micah 4. These two prophets use the same words. The true prophets did use the words of each other. So Christ used the words of John; and Paul takes a text from one who spoke before him. One prophet makes a statement, and another takes it up and explains it to the people. It is the way God has spoken to man, here a little and there a little. Isaiah and

Micah were contemporary, though the statement of the time of his prophecy makes Isaiah commence earlier. It is thought that Isaiah took words from Micah. God might have given them both the same words. It does not follow that they did borrow from each other. The apostles spoke the same words of Jesus. One who uses the words of another may not be a plagiarist. But if one takes the words of another, and speaks them as his own, it is stolen. If one prophet should get a message from another, and claim to have received it from the Lord, he would be a false prophet. The words might be true, but the man would be false.

We are not prophets, but teachers. We do not speak of visions we have seen, but of what others have seen. We can preach of our own experiences as that which we have felt. A part of the power of the preacher is the silent influence of his own spirit. It is our own message. False prophets went, in the name of the Lord, to speak what they did not receive from the Lord. If we truly make God's message to others our own, in spirit, it is all right. All truth is the Lord's. There is no patent on God's truth. The ear tastes the word as the tongue tastes food. We may get truth anywhere we will, if we but digest it and make it a part of ourselves.

How Christ's preaching differed from that of the scribes! They simply took words one from another. They quoted what the rabbis said. Truth comes from God to our souls. The spirit of truth from Christ gives a living fountain. The scribes were only cisterns. We do not want a stagnant pond, but a living spring. Some men have studied books till they are great ponds. But

there is not that freshness about them such as comes from the spring; yet this matter of originality has been overdone in our day. We want men to be original, though they be absurd. The temptation is great to step aside for the admiration of the people. Sympathy with eloquent and noble things is akin to admiration for the person who speaks. Personal relations have great power for good. Some people can not hear the gospel from more than one. It is weakness, in general, yet it shows the power one may gain in that particular.

Jeremiah 26: 8–12. This is the treatment of the true prophet. How calm and patient the spirit of Jeremiah! The princes and people were against the priests and prophets. What convinced them that Jeremiah was a true prophet? His spirit and the truth he spoke. He spoke in the name of Jehovah, and with a tender affection for the people. Christ's manner of speaking made some of the people think he was Jeremias the prophet.

There was no self-will nor flattery about Jeremiah. The priests and false prophets thought more of the temple and ark than they did of Jehovah and his law. As if a boy should think more of a chestnut-burr than of the nut itself.

Jeremiah was in the hands of the people like Christ in the hands of the Jews. He seems to have had experiences most like Christ of any of the prophets. They both came with a great message, both fell into the hands of the people under condemnation; but Christ, unlike Jeremiah, was not saved from death. Jeremiah's spirit was like that of Christ.

Jeremiah had hard and dangerous things to say; and this is one mark of the true prophet. The false prophets came, saying, "Ye shall not surely die." They make sin a light thing. Not so with the true prophet. He has to say hard things.

Jeremiah 28: 5. Contrast between the false and true prophets. "Hananiah." How false the name! This false prophet evidently tries to destroy the reputation of Jeremiah. It makes us think of some of the false reports of politicians just before election. Make many votes difference, may be.

Jeremiah has the patriotic spirit. He wished it might be so,—has no ill-will toward any one. So it should be with the preacher. He may have to say, "Oh, thou sinful man;" yet he may say it in a kindly spirit.

Jeremiah had a yoke upon his neck. It was an object-lesson to the people. They tried to entangle him in his speech, that they might find something against him. See how wisely he answers! How plain he speaks!

Hananiah died in the seventh month. It shows a divine interposition.

Since the time of Samuel the prophets have been taking the place of the priests. Eli, as high-priest, occupied a high position. He was almost equal to the king. He was like priest and king. Samuel was like prophet and king. From him it was easy to go to a king. There was for a time a contest between priest and prophet; then between prophet and priest and king. In Jeremiah's time it was between true prophet and false prophet.

The contest between righteousness and evil has ever been changing. What is the field of strife to-day? The great question of to-day is, Who shall educate the next generation? Education is the means of doing the work of conversion now. The strife is between the teachers of the world — the false and the true. The power of the teacher is seen in the history of the Jesuits. We think that we must educate our children or they will go to other denominations.

As the prophet was succeeded by the teacher, so the time may come when the prophet shall again speak,— if not true, false.

Can we have truth without God? is the question. Some, to-day, are thinking that we can. It did not used to be so. This is the struggle in the minds of the people to-day, because of the claims of science.

Jeremiah 29 : 20. The false prophets were to be slain before the eyes of the people. The loss of life was the greatest loss to the Jews. Earthly prosperity was the great promise to the obedient. What did the example of Enoch teach? He was taken in the prime of life. His life was in the hand of God.

Jeremiah 35 : 1. Rechab wishes to save his people from the corruption of wealth and self indulgence. Their mode of life was nomad. The burden of the true prophet is always, "Return ye from your evil ways."

Jeremiah 42 : 4. "I will keep nothing back." The true prophet was unwilling to keep back anything. The people at last become willing to hear and do what the true prophet says. This is the result which the true

prophet or teacher seeks and will bring about. This is the great point, to so put the hard things of religion to the people that they shall at last accept and do them. Many who had the real gift of prophecy gave themselves up to self-seeking, and became false. Though in sheep's clothing, they were inwardly ravening wolves. The forces of irreligion were enrobed in the clothing of religion. This must have been a sad thing to the true prophet. The book of Lamentations is the saddest book in the Bible. The priests bore the sign of the people upon their breasts, but the true prophets bore the people upon their hearts. Jeremiah had the gift of tears. In Lamentations the conflict is over and the crash has come.

Lamentations 2: 13, 14. There is a sort of somber comfort in knowing that others have suffered as much as we have. "Who can heal thee?" It must be the healing of the heart. "Where there is no vision the people perish." They must look to the prophet of God. False and foolish things the prophets saw for them. If they had made known their sins, their captivity might have been turned away. See the false burdens of the prophets.

Ezekiel 13: 3. "They follow their own spirit." They do much barking, of which comes nothing. "Ye have not gone up into the gaps." They did not address themselves to the consciences of the people to turn them from sin. "They have seen vanity and lying divination." Their names could not be found in the records, some of them, after the return from the captivity of Babylon. They were as untempered mortar.

We must keep our mortar warm in the heart or it will not stick. But if there is not stone they can not be made to stick. The best of mortar will not stick together cabbage-heads.

"Woe to the women that sew pillows to all armholes," etc. The prophets made the crutches, and the women made them easy. Women are naturally enthusiastic, and will go to greater lengths in wickedness than men. They have less reflection than men, less perception or forethought of consequences.

Ezekiel 14: 4. How men come to think what they desire! Any preaching which makes easy, consciences troubled with sin, is false prophecy. Let us beware.

"Idols in the heart." The mind comes to play the attorney for the desires. The mind is made to think in behalf of the affections. If a man wants to use tobacco he will seek some excuse or philosophical reason for using it.

When a man comes to inquire he must be careful that he is not influenced by some selfish desire. The Lord may answer him according to his desire. It seems to be a law of the spirit.

Ezekiel 22: 25. Priests, princes, and prophets all conspired together for evil. There was no man to be found to stand against all this to bring the people to repentance.

Hosea 4: 5. "The prophet also shall fall." "Thou shalt be no priest to me." Christ told the Jews that the kingdom should be taken from them. There had ceased to be any saving power in the priest. All saving power is found in Christianity for these eighteen hundred years.

Hosea 11 : 1–7. The prophets were naturally more delicate and susceptible than others. The prophet's nature was like that of the poet. Some preachers are so susceptible to the influence of the people that they can feel the yearning of their hearts without their telling them. The prophet was delicate and impressible, not only to the influence of God's Spirit but to the influence of the sinful people. The sins of Israel made the prophets crazy. "The spiritual man is mad." Through sin Israel lost the power of prophecy. Caiaphas unconsciously uttered the last prophecy of the Jews, "It is needful for one man to die for the people."

The gift of prophecy has passed over to the new dispensation.

Amos 2 : 12. The people did not want the word of the Lord.

Micah 3 : 5. "They bite with their teeth, and cry peace." Wolves they were. They sold their prophetic gift for money. Their gift was taken away from them. By the misuse of any gift we lose it.

Zephaniah 3 : 4. Zechariah 13 : 2-7. The prophets were the last to be corrupted and cut off. At last they too yield to the influence of the people. The greatest gift of a people comes only as they wish it. Where the mothers are corrupt, the very children in the womb will suffer from it. Samuels are not born of flitter-headed mothers.

The new dispensation begins with the outpouring of the spirit of prophecy. We do well to consider the difference between the prophecy recorded in the inspired books and that in the apocrypha. There is prophecy which is inspired, and that which is not.

The apocryphal books are imitations of inspired writings. The Book of Maccabees, for instance, is valuable for its authentic history. The apocrypha gives an idea of the state of the people during those four centuries when there was no spirit of prophecy. There is the wisdom of the people after the fashion of Solomon or the Arabian tales.

There was no open vision for four hundred years. Then heaven is open again, and angels appear to men.

Every new dispensation begins with a pouring out of the Spirit of God upon men. The angel Gabriel appears to Joseph, who was a good man, though not a man of great character. Joseph's prophecy was of the lowest order — the dream. Mary rises higher, to that form of prophecy which is the vision. We do not make enough of Mary, the mother of the second Adam. It is because of our reaction from Romanism. The greatest honor of Eve is that she was the mother of the mother of the second Adam. Simeon, Zacharias, Anna, and others have the gift of prophecy at the beginning of the dispensation. Then Christ is the great prophet, and the spirit of prophecy ceases until the day of Pentecost. The church was established by the spirit of prophecy, and after the establishment of the church the spirit of prophecy seems to subside into the ordinary channels of life.

The term "false prophet" occurs but once in the New Testament — Matthew 7 : 15. The Jews thought so much of prophets that they were often drawn away by pretenders. While Christ was preaching the very things of the prophets of God, the people went away after sorcerers, spiritualists, heathenism.

Paul was followed up by false prophets or teachers. Everywhere he goes this evil embassy follows.

The false prophets referred to in Revelation may have reference to the whole pretense of evil influence opposed to the teachings of Christ.

II. Peter 2: 1. False prophets *were*, but *now* false teachers. In the first century of the Christian church we find nothing of the supernatural. It was the time of planting. The struggle with the Jews was then over. But John, writing in the midst of this struggle, speaks of the false prophets. (I. John 4: 1) Under the old dispensation the prophet was the man of the spirit. "Put the spirits to the test, whether they be of God," he said. This is the test, "Jesus Christ is come in the flesh." The false teachers were of the antinomian school, which had the Persian idea that the flesh was of the evil one and the spirit of the good one. But the Christian idea is that Christ came in the flesh to sanctify it.

There were various false teachings which arose during the spread of the gospel among the Greek-speaking people, and there was a great confusion of Greek philosophy with Christianity. "Damnable heresies" Peter calls them. A heretic is one who willfully teaches false things. "Denying the Lord who bought them." Christ is the sovereign and only legislator of his church. They deny him when they legislate in his place, as the Church of Rome.

Acts 20: 30. There is quite as much said against false teachers in the New Testament as against false prophets in the Old Testament. False prophets were confined to Asia. In Europe we find the false teachers.

The Jews were always looking for something supernatural. So it was in Asia in general. Not so in Europe. The Greeks were speculative, and loved wisdom. They were satisfied with nature. They are not born to the supernatural. European nations have large intellect and conscience but want top-head. People of culture are able to make up by one element of their nature what they lack in another. Reason can make allowance for small reverence.

Galatians 1 : 6, 7. The false teachers had another gospel — another of a different kind — yet it was not *another*, but a gospel of a different kind. It was heterodox. We must wish, in general, that what we hear and what we preach be the gospel of Christ. Some, in those days, sought to make Christ a mere pendent to Moses, which would subvert the gospel. "Let him be accursed," said Paul.

"*Anathema*" is declaratory and not imprecatory. It separates a man from the church but does not say he is lost, — that is, does not curse him. Our duty ceases in excluding him from fellowship. Then we must leave all to Christ.

Romans 16 : 17. "*Skopin tous tas dikostasias.*" Have your eye over the whole field. "Mark those who make divisions and bring in sin." "*Ekklinate,*" lean away from them.

Colossians 2 : 16, 17. Judaism was but a shadow of good things to come." Christ is the all.

Here are the characteristics of the false teachers: "Voluntary humility," born of their own self will. True humility is wonderfully near to true dignity. Heathen humility is groveling.

We must learn to distinguish between real and spurious virtue. When people invent acts of humility they are acting from self-will. This is the work of monks, nuns, and heathen devotees.

Imposition of virtue is more common in Asia than in Europe. There is more dignity among European nations. Heathen religions make great account of positions.

Christ is free from all that. Paul is the father of European Christianity, and his writings abound in warnings against false teachers.

The Divine Judgment.

Christ is judge, because he is able to know man in all his relations. The act of judging is that of discerning and of declaring. It is twofold. He must be able to read the souls of men and to pronounce the results. Judgment must also have sympathy. Christ was judge because he was the Son of man and could best meet all man's wants.

It is a Christian privilege to live above even judgment, that is, the judgment of God. (I. Cor. 11 : 31, 32) If we thoroughly judge ourselves God will not judge us, for there will be no need of God's judgment upon us.

"*Teen krisin*" marks that judgment in which God has particular interest.

The Son is not only the living Son but the life-giving Son. He has this gift of power by divine authority. It is ability as well as authority. He is able to do the whole work of discerning and executing, because he is the Son of man.

It is the grace of God that this judgment was not given to angels, but to one who should sympathize with us in the flesh. Calvin could not do it. Judgment, to be true to the nature of man, must take into account man's weakness and conditions. True judgment must

take into account the circumstances. The judgment of Christ will be according to sympathy. This is a cheering thought.

Different kinds of judgment may be illustrated by the different courts of justice.

In studying the subject of the last judgment we must first make use of the word "*krino*" and its derivatives. There are several other words, but this is of most importance.

First, then, God is judge of all. Romans 3: 6. "*krini.*" Here is an implication of it. Romans 2: 16. Here he declares it to be so. See also Hebrews 12: 23.

And Abraham asks: "Shall not the Judge of all the earth do right?" Thus we have the first point, that God is judge of all.

Now, what is it in the divine attributes that makes him Judge? Is it that he knows all things? He might know everything and have no moral sense. No, he must be *righteous* to be judge. Abraham implies this. He must not only be all-wise but all-holy.

The point is, what makes God judge, of necessity? God must be what he is, and can not possibly be otherwise. He can not help knowing all there is in the universe. Being all-holy, he can not be drawn toward that which is unholy. His very nature makes him hate evil. He would not be himself if he did not have that aversion to evil. These principles necessarily make God judge of the world.

The spirit of holiness is the judge; infinite wisdom and omnipotence are infinite means, we might say. If we had to meet the omniscience of God alone in judg-

ment, how could we stand? If we had to stand before infinite holiness alone, could any man abide?

All judgment belonged to God from the first, but he has made it all over to the Son. (John 5: 22; Acts 10: 40) Why did he give it thus? It is incidentally brought out, but plainly (John 5: 27): Because he is Son of man. Son of God and Son of man, though they mean the same person, present very different phases of character. One presents him in his divine relations, the other in his human.

When did he become Son of man? He has been Son of God as long as he has been at all. He became Son of man when he left heaven. (Acts 17: 31.) "*En andri.*"

At his epiphany he did not come as judge. At his first coming he was not present as the judge. (John 8: 15.) "I judge no man." Does he contradict himself? (John 3: 17.) "*Krinee.*"

There was a time to come when he would judge. He came this time to save the world. (John 12: 47) He was seeking to save, but he will come as judge, and there is a day, etc. (John 8: 21–26. This world and the world above. Can there be any change after the judgment. It is implied *not.*

God is judge of all because he knows all and is the spirit of holiness which must choose good and hate evil. But while all judgment is of God, he judges by means, and that means is his Son. All judgment is given to him because he is the Son of man and is the best possible means of that judgment.

How will he judge the world? "In righteousness." (Acts 17: 31.) This will be the sole test of all souls —

righteousness. We shall not be judged by our gifts nor by our intellects, but by the principle of right—the purity of the heart.

It is not to be in the infinite degree of righteousness as in God, for our human nature can not come to that to be tried by it. Nor is the righteousness of angels to be the test, but "that man whom he hath ordained." This is the criterion by which we shall be judged. Christ, the divine Son of man, applies the test. It is the same Spirit, but it is a form that we can understand. Man may blaspheme the Son of man, and may be forgiven; but he who rejects the Son of God—blasphemes the Spirit—can not be forgiven at all, for it is the highest manifestation that God can give to man.

"He hath appointed a day." When shall that day be? What does it mean? Does it mean a long period of time? or some particular day to come? It is a great question for search.

What is it that shall judge in the last day? (John 12: 42.) "The Word." All that God has spoken to man concerning his life and destiny is in Christ. His whole will concerning man must be seen in him. He was tl e word of God.

What does "the last day" mean? I do not answer it. The ideas that have been held may be found in the history of Christianity. What does the Bible langu ge mean when it says the last day? Where did this idea come from? The expression, "In the last day," is peculiar to John.

John 6: 37. "To do his will." What is the one great will concerning man? "That I should lose nothing, but should raise it up at the last day." He

says, "*I* will raise him up at the last day." This gives us no clue to what the resurrection is nor when the last day is. That was not his point in mind. See also the fifty-fourth verse.

"He that believeth on me hath everlasting life." He uses the present tense. Shall have it now. He does not say that the resurrection is now; that might be future, but eternal life is present.

And "I am that bread of life." Still, what does "the last day" mean? I think of two things. Either the last day that comes to every man in his life, or a certain period in the world's history. I do not know of any other opinions held. It may be a question that the Scriptures do not enable us to determine. If we take the first idea, he will resurrect every man at his death, that is, in *his* last day.

Let us call to mind again the steps we have been over: Two things make God judge of all—omniscience and righteousness. But he has given all judgment to the Son. To meet man's finite conditions he made the Son of man judge, for he knew how to pity man, and mercy is the third element of the Judge's character.

Christ comes first as Savior. He will come again to judge. He comes first to plant those principles which should make separation between good and evil, driving each away to its own place. There is a *day* (an age we would say) appointed for this judgment. The last day may be the last day of every man or the last age of the dispensation. But this point of the last day is not an essential one, let it be as it may. "Judge" is a relation of God to his creatures. So is Father a relation. We may think of the time when God was not Creator,

for nothing was created. There was a time when he was not Father. There was a time when he was simply *God*. So there was a time when there was no Son of God. Thus we may think of God in two different aspects: simply as God, without any relations, and as our Father, etc. So it is with regard to the Son of God. Christ's character has two points of view: as he was with God, in his relations divine, and in his human life and relations to us. "No one knoweth the Son (in his divine nature) but the Father." "No one hath seen God"—in his infinite nature. We can only know as much of God in his nature as can be represented in finite nature. All that we can know of God we know through Christ. I think we never can know God in the fullness of his infinite nature, only as it can be manifest by that spirit which God gives. The infinite depths to us will be like two mathematical lines—verging ever, but meeting never. We may go on forever gaining knowledge of God and yet never come to the fullness of his wisdom and love. In Christ is all the fullness of the divine riches.

What is it, then, that makes Christ judge of all the world? This question is something like the one we first begun with. Could he be judge of all if he could not know all there is in man? We think it was necessary that he should know it, and we think he did. What have we in the Scriptures on the point? Peter thought that Christ knew all things. (John 20: 17.) This may not be proof.

What are the secrets of the heart? Thoughts and feelings expressed in any way are no longer secrets. The secrets are deeper than this. They exist in incli-

nations and tendencies in the affections and will. Thought is of the intellect and desires are of the affections. There are two principles of action in the affections; aversion and desire. The affections rouse up the intellect. You can not see my thoughts before I express them, but God can. Man can not go into his own heart. Even consciousness does not go down into the depths of the heart.

The more we look into ourselves the more we know of ourselves in the secrets of human nature, and the more safe we can make ourselves from temptation.

Now Christ, to be able to judge the secrets of all hearts, must have something more than human power. Judgment is to reveal character and not mere deeds. The secrets of men are in their spirits. The man is his intention. The man is the will. It is not his thought. Intellect is only mediator. It is the thoughts and intentions of the heart that make the man in the sight of God. (Heb. 4: 12.) "The word of God is living and energetic and sharper than a two-edged sword." I can not separate between my soul and spirit and tell where my natural life stops. The Spirit of God only can do that. That Spirit only can be judge. (John 12: 48.) I came not to judge the world now. "The Word that I have spoken, the same shall judge him in the last day." His whole testimony is the judge. (Heb. 4: 11, 12.) Let us see how the Word has power to judge. First, what is meant here by "*Ho logos?*" (Heb. 13: 7.) Something spoken, in the teachers of God. Properly it is the whole meaning of what is spoken. Afterward it was written. These records are called the word of God. Yet the word of God is not

the letter, whether Greek or English. The real word of God is not the book, but the meaning. It makes no difference whether it be in Greek or English. It is not in the spoken word. It is not in the meaning of the speaker; it is the meaning of God. The real word is the meaning of God. That meaning may come in different ways. We have had acting prophets. There is a class of meanings that can be better set forth by signs than by any other way. When God speaks to men on earth he has to use poor material means. He can speak to divine beings in heavenly language. Plenarily inspired spirit is better than inspired writings. We should have no need of the Bible if we could have the plenarily inspired man all the time with us. There was a time when there was no written word of God. Was there no word, then, before it was written? Yes; it was all in the bosom of God from the first. The Son was in the bosom of the father. God's meaning is identical with himself. So it is with man. The word of a man is his meaning as it is with God. Meaning is separable from the one who has the meaning. What does God mean? What is he seeking? He is seeking his own image in his creatures. He sets his meaning before us in his own Son. He makes his infinite being personal, embodied in flesh, made plain to us, and the meaning of God is the Judge. Not the human nature of Christ will judge, not the Greek nor English letters and words will judge us, but the meaning as it is in Christ.

Heb. 4: 12. "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Notice the Pauline idea of the metaphysics of man, as body, soul, and spirit. Joints and marrow are terms used because of their adaptation to the purpose of representing the penetrating power of the Spirit. It is "*kritikos*," critical of the thoughts of the intellect and intents of the heart. Here we get the idea of what we have our judge for. He who has the living word of God can search and reveal the hearts of men.

The *logos* which Christ speaks represents that which he *is*. In what way does it exercise its judgment? God's laws and himself are not different in their last analyses. It is identical with himself. So it is with our own beings. The word of God is identical with Christ himself. Then, from a study of the principles in the words of Christ, he teaches us what Christ is. The word spoken is more powerful than the word written. The living man carries a power of spirit with him. We feel the influence of a man whose written words may not touch us. Christ spoke as never man did. His very presence had a spirit with it that made them stand back with awe. There is a difference between the spoken word and written word of Christ.

Christ is to be Judge himself — not the Bible. The judgment of the last day is searching of hearts by the personal agency of Christ. The word gives us the laws and principles of his life and spirit, and by this medium we come into personal relations to Christ. The word brings us into spiritual relations to Christ, so that we are in him and he in us; so that he will judge us by the spirit of his personal presence. The word is the outward testimony of Christ's inner being which shall judge us. Without this law there could be no judg-

ment. The Bible is the medium of communication of the Spirit of God to man. That Spirit of Christ is God's word. If we have a fullness of the Spirit abiding in us, we have no need of the Bible. The Bible is not the Spirit of God, the Spirit is a higher gift.

The Spirit of Christ will glance through the man and reveal him in the judgment. That judgment reveals to man what he is, and shows him his relations to God. Not a word need be spoken; we shall know where we belong, and go to our own place. The object of judgment in human affairs is to find out the truth. God has no need of this for the sake of his knowledge, but it may be necessary to reveal man to himself. (I. Cor. 4: 4, 5.) "Will make manifest the counsels of the hearts," etc.

We judge too much by the influence of outward things. A man's consciousness of no sin will not justify him. "Judge nothing before the season." There is a season for judgment. A man may not know his ruling affections. He does not know himself in the depths of his nature.

Rev. 2: 23. "I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works." "Reins and hearts" may be taken in the general sense to represent the inmost being of man. Each may have its special significance. The hearts may represent the man's affections; the reins, or kidneys, represent the separating functions, the analytical faculties, conscience, perhaps. It was Christ who said this. The idea of searching the hearts is brought out in II. Corinthians 5: 10, 11. "*Phaneroo theenai*"

signifies, be manifest. A man appears for trial, but it may be made manifest that he is guilty or not guilty.

We are not only to be personally present there, but we must be made manifest, whether good or bad. God did not appear, but was made manifest. Appearance belongs to the visible and material. Manifestation is more spiritual in its meaning. It implies discernment of that which is hidden. "We persuade men; but we are made manifest unto God." We can not make men see our motives, but to God we are manifest.

The judgment may be seen or it may not. It is a making manifest, is the idea. The great design of the judgment is to reveal man to himself. Men go through life in a vain show and never know themselves. They deceive themselves all the way through. I think the judgment will be in the spiritual world. This is only my thought. When a man enters the other life he comes under an influence that makes him feel all that he is, good and bad. He is searched and revealed to himself. The possibility of self-deception can not be there from the nature of things. There will be no veiling of the heart there. No need of it. It will be all pure and open. There will be no need of secrets.

A man judges himself. A view of Him transforms us. How is our destiny related to the judgment? Is it arbitrary with the will of the Judge? or is it the inevitable outgrowth of his life? Can God, by his will, put one where he pleases, or must he go where he is fit to go by his own choice?

A great many ministers fail to produce right results in the minds of the people because they do not address themselves to their moral conscience and reason. They

have too much contempt for reason. Revelation is addressed to man's reason. "Come, let us reason together." "Paul reasoned." They fail because they do not know the age. No man needs such a knowledge of men as the minister. We must know what the people are thinking about. We must know what the world is and what men are doing. Paul knew more than all the rest put together, and his churches which he planted in Europe represent the active Christianity of the day. He had a wide culture, and knew how to take everybody. He was a trinity of himself—Greek, Jew, and Roman. He was able to reach all classes of men. Many fail if they do not go in some particular class of men. It is a great thing for us to be able to talk with all the different classes of men,—to the politician as well as to the simple-minded man who lives on the back road. "The days of ignorance God winked at, but he has now appointed a day in which he will judge the world in righteousness."

Some men must be reached by reason, and can not be touched by quoting scriptures, which, it may be, they do not believe. We must try to so speak to people that their minds shall be opened to us. If we appeal to them so that they slam the door against us, we shall fail. We must gain the confidence. The great point is to adapt the scripture truth to the age and conditions and wants of men.

Shall we use the figures of the Bible so much? Had we not better use familiar things to force home the same truth? put the same wine in different vessels? Yet the truth should not be softened. Perhaps we may best

meet the evils of ultra Calvinism with the philosophical ideas of such works as Combe's Constitution of Man.

Everything we do in the moral and spiritual sphere will reproduce itself. Whatever we do is the seed of which we shall reap. We shall be judged according to our work — according to what we do by means of the body.

What is the relation of the judgment to retribution? We must be manifest. Why? That retribution may follow.

In this the Universalists have hold of a half truth which gives them power. Nothing is so dangerous as partial truth. Unmixed error is not so dangerous. Most all these "isms" are partial truths.

In the judgment we must appear what we are. Every one then appears to himself, in his own consciousness, what he is in the sight of Christ. And he will appear in a corresponding body. I believe in the resurrection of the body, but not of the same body. One's body will then show just what he is. Each will receive a body adapted to the character and life of his being.

Now, here is a new state of society to be formed. What is the will or principle of fellowship? Those who are alike in love will go together. This is the great law. In this way eternal society will be formed.

The Resurrection and the Life.

"I am the resurrection and the life." This is the great seed-text of the great subject of resurrection. In other words, the subject of "life and incorruption made luminous in the gospel." This great principle was only dimly seen in the Old Testament.

There are two lives we have to consider: *Bios*, the life we live, and *Zoee*, the life by which we live. So that, as St. Paul says, "Though our outward man perish, yet the inward man is renewed day by day."

Resurrection refers somewhat to the outward life, but principally to the inward. First, we will consider the resurrection in its relations to the life. In many places *Zoee* is connected with the word everlasting. John has most to say about this *Zoee*. The *Zooe* was the light of the world. It is not the knowledge that is in the world, it is the right living that is the light of men.

The innermost thing in the *logos* of God is the *Zoee*. (John 1: 4.) "In him was life; and the life was the light of men." In John 5: 24, it is "*Zoeen aionion*," divine life. Not merely relating to conditions of time. That is not its highest quality; divineness is its great idea. *Zoee* came from the bosom of God, and he knows all about that life. We do not and can not. We can not know infinite things. Yet that fountain has been

unsealed and set before man in a form that he can understand, — embodied in the *logos*. Thus we have life in its two aspects: life as it was with God, and the stream of life flowing into the souls of men.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5: 26.)

Now Christ, by the Holy Spirit, communicates a spring, or fountain, of living divineness — "a well-spring of life" — to the believer.

John's doctrine of the *logos* is the beginning of theology. The question was, How can Infinity reveal itself to finite beings? This is the great subject of theology.

Now, the resurrection is the completing of that life which Christ gives. What is the life that Christ gives? It is a true life which knows no change. It is called "everlasting life," which seems to be the fullest idea of that life which can be given us. It is that "*which was, is, and is to be*," like the life of God, from whom is all life. The etymology of the name *Jehovah*, the covenant keeping God, gives us an idea of its meaning; and *Elohim*, the life-giving God. Man is made capable of communion with the Spirit of God.

I do not wonder that the Old Testament makes so little of the idea of future life when I think that they had a covenant-keeping God, who was an ever-present source of life flowing out to them.

"In the beginning," did Christ have personality? We think that is what John means. The "*logos*" had beginning. We could not say that "*Ho theos*" had beginning. We will not try to define what personality is.

"*Pros ton theon.*" We can not tell just what this

relation was. We can think of the *logos* as *sun tou theon*, but *pros* implies something nearer.

The Son, then, was before the creation of the world. He was not created but begotten.

The first thing to be known by man is the *logos*. Before that there was nothing but God. He was all alone; no creation, no relations to anything. Before the beginning, only God. In the beginning there was the *logos*. It was not independent of God, "*Theos*," it was a near relationship. "In the beginning" is not commensurate with "from all eternity."

The word *logos* is from *lego*, I say. It is the meaning that is in the man. There was in God an "eternal purpose" before he begot his Son. *Ho logos* was the God. The whole universe was God in his thoughts and purpose. There was a purpose, plan, and culmination of the universe of God. The finite mind is first analytic and then synthetic; the infinite mind is synthetic from the first.

Ho logos is an expression of God — a revelation of his nature, life, and being. "The life" spoken of is that which, from God through Christ, is received into the beings of all those who accept it. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)" (I. John 1: 1, 2.) Eternal life is the great idea of the gospel; temporal life was the idea of the Old Testament, and participation in the divine life is the idea of life.

"Partakers of the divine nature." (II. Peter 1: 4.) We want to get the New Testament idea of life. [See Ephesians 3: 14–19.] "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." He is trying to give us an idea of God's fullness of infinitude. Words are poor to do it. He uses hyperbole, which it is very proper to use in speaking of God. "*Is pan to*," into "all the fullness of God." A boy grows to fill clothes now too large for him, and thus we may ever grow in Christ; but first Christ must be known by the affections and the will, as well as by the intellect.

This divine life begins the moment the Holy Spirit is received into the heart. It may be illustrated by the quickening of the embryo in the mother's womb. Then comes the life. A man hears, and thinks, and wills, and these are steps toward divine life, but not that life; for the Spirit has not yet come into his affections, and until it does, Christ is not in him. Christ stands at the door and knocks, and if we hear his voice and open the door he will come in and abide with us.

This, then, is that life: first in God in all its fullness, next in his Son, the *logos*, in heaven and "with us." It is the life manifested first in heaven and then in the

flesh; then afterward he goes back and comes in the Spirit.

It seems to me that the Holy Spirit is not different from Christ himself, save that it is a new manifestation of his love acting upon our affections. "By the love of Christ which passeth knowledge."

That life is first the Father's. The Son partakes of the life of the Father, though he has not the fullness of that life. Then Christ comes to us in the flesh, and makes us partakers with him of that life. He sets before us what becomes a motive in the heart—something without which there is no immortality in the New Testament sense, for mere continued existence seems to be a question by itself. Immortality, or the everlasting life, is a new principle, but we can not define it. John speaks most particularly of the life. In the sixth chapter of his gospel we have something concerning the relation of the flesh to the life. Christ is the true meat and the "bread of life," and the processes of bodily nourishment illustrate the eating, and drinking, and digesting of Christ. The Spirit of God is the life and the life-giver. The life you can have now, he said, but the resurrection is at the last day. "I give unto them eternal life, and they shall never perish," he said. (John 10: 28.) "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." (Hebrews 2: 14.)

There is one who has the power of death, that is, over all flesh. The idea is, that they shall not die to all eternity. His power to give life is above all power of

the devil to take it away. The devil works through the powers of the flesh; but when the flesh is put off in the power of the Spirit, the evil one can not reach up to that. Adam had the capacity of eternal life, but with the possibility of having it snatched from him. Not so the new Adam.

"I am the way, the truth, and the life; no man cometh to the Father but by me." (John 14: 6.) Christ is the way to go. He did not say, No one cometh to God, or to Jehovah, but by me, for they did come to God and Jehovah, as Paul speaks of "through nature up to nature's God;" but no one can come into sonship but by Christ. It is the one crowning grace of the Christian religion that it brings men to the Father. Christ is the only way to loving sonship.

There is truth in other religions, but "the truth"— the Father's love — can only be known through Christ. The truth of God has come step by step to man, and the whole circle of truth is complete in Christ.

"The way" is a succession of steps in the right direction. If we follow these steps we shall discern "the truth." The mind will grow clear and the heart warm toward God and yet not have "the life." "The way" and "the truth" prepare us for the life." "If ye had known me, ye should have known my Father also," he said. They did know him by his outward personality in the flesh, but they did not know the divine character in his bosom. They knew his physiognomy as a Jew, but they had still to go on to know the Spirit of Christ. The Spirit in him is the father. "Show us the Father," they said; but they did not discern that the Spirit of Christ was the Spirit of the Father. Here the doctrine

of the divine life runs into the doctrine of the Holy Spirit. Again he said: "I am in the Father and the Father in me." We can not, of course, think of this as being so in a material way, for matter, we say, is impenetrable; but we do find good illustrations in those substances which are most subtle. The gases are *vacua* to each other. This is true of spirit in a way that we are not now able to understand. There is a sense in which Christ is in God, and man in Christ, and *vice versa;* yet no man is able to receive the fullness of the divine nature. That Christ alone can receive.

Spiritual communication between God and man may be illustrated by the telegraph. God has a message to send to man, who has the power to receive it. Christ is the medium of transmission.

Man is in the condition of sin. The whole man, in a spiritual sense, is dead. There are degrees of life. There is a life as it is in the bosom of God — divine life — and it flows out as a manifestation in the *logos*, which has a different consciousness from that of the Father. Now that life flows out again to men. There is a radical difference between the life of Adam and the life of Christ. Adam was created; Christ was begotten. Adam was a perfect man but not a spiritual man. He was a natural man, and his action as such was right. In our fallen condition it is not so. The action of our natural powers is not right. Adam was a seer — he "saw God;" as we think, the embodied God, for we think he could not discern the spiritual being of God.

The fall closed Adam's spiritual eyes and blunted his natural affections. He went to the plane of animal life. This made it necessary for God to make a new

manifestation that could reach man on the plane to which he had fallen. In the fullness of time this great plan was brought about.

This saving to spiritual life must be in one of two ways: by opening the closed up powers. Christ did this; he stood side by side with men, ate with publicans and sinners, and melted their hard hearts in love.

Adam's life was an arrested development. He might have gone on and become a spiritual man, by receiving the Holy Spirit; but he not only stopped, but went down to the lower plane.

Through Christ God sends the Holy Spirit to dwell in the spirit of man. Man's true life is in his Spirit. The Holy Spirit which Christ gives makes the spirit of man alive. We call it spiritual life, because it dwells in the spirit of man. It is heavenly life in its origin and quality, but not yet in its condition. The spirit within us shall be embodied in a new form adapted to its heavenly condition. The world does not possess the Holy Spirit; the church does. The church sustains the same relations to the world that Christ did to the natural affections of man. "Ye are the light of the world," but Christ is the light of the church. The influence of a real Christian over the natural affections of men is sometimes wonderful.

Man was created a spirit, capable of receiving the life of God and of living in conscious communion with him. He was made in the image of God. The angels were created, but Christ was the begotten Son. The lowest form of life spoken of in the New Testament is spiritual life.

The glorification of Christ was his passing back from

the life of the flesh to the divine life he left. Now that men are ready to receive it, he pours the Spirit upon them, which brought them into relations to the true life. While he was in the flesh he could not be present everywhere, but when he went back to the spirit-life, he could be present wherever there was a receptive soul. We think that the Holy Spirit was Christ himself, God himself, but in a new manifestation. He said: "It is needful for you that I (as I now am), go away." Why? That he might come to them in the Spirit, which was a higher manifestation of divine life, reaching down to man. For illustration: I build a bridge of boats across a river, so that I can put up a telegraph. When the line is laid, so that I can communicate, I care not for the bridge. So Christ came to establish communication with men. The flesh was the bridge. Thus he told them that, by the influence of the Spirit, they should be able to do greater things than he did in the flesh.

He would send "another Comforter." Christ, in the flesh, was a Comforter with them; but he came to dwell in the spirits of men. He said: "I will come unto you." He came in the Spirit; the flesh, as a medium of the Spirit, is limited. After he left the flesh he could give the fullness of the Spirit.

The subject of the Holy Spirit comes in here. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life." (John 6: 63.) He would teach them that the flesh of him without the Spirit was not a thing of value. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can

not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14: 16, 17.)

The world can not see him, because they have not the spiritual eyes. At this time he was *with* them, but now he was to come nearer and be *in* men. Christ is nearer to us than he was to them who saw him in the flesh. He was outward to them; to us he may be inward.

They should not be left as "orphans" — "comfortless." "I will come unto you." When? "Yet a little while." The world will know him no more, because they only know him by the senses; but they would know him (not see him) in their souls. "At that day ye shall know that I am in my Father, you in me, and I in you."

The Holy Spirit comes in the name of Christ. He has come and laid the means of communication; now he goes to send his messages of love to the hearts of men who will make themselves receptive.

John 15. The vine is used much in Scriptures to represent relations to God. Christ was the root of the vine. The Father planted him in the world. If the branch remain in the root — Christ — Christ will remain in the branch, by sending the life-supplying principle through the inner parts. The figure is used to show their relations to Christ as the life-giver. When he left the flesh, he was to come and dwell in their spirits — the spirit of truth in our spirits and life. There is a time when we are to appear in Christ, and that is the resurrection. We shall be visibly manifest to him and he to us.

The term "spiritual life" is not scriptural. It is "eternal life," or "everlasting life." Shall we preach that Christians are already partakers of eternal life? A man may have eternal life, if he possess it but five minutes. It is eternal in quality, and it may be in duration. We do not have the fullness of that life now; we have an earnest of the title-deed. Christ came to give eternal life to every one who will receive it. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17: 3.)

I used to think that knowledge of God was the means of gaining eternal life; but I now think that God is known by communion with him; by receiving his Spirit into the inmost man. God in Christ dwelling in our bosoms is eternal life. It is divine life in quality; it is eternal, in the sense of duration, if man always continues in it. If the life is in the Son, and the Son is in the disciple, then the life is in the disciple. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." (I. John 5: 11, 12.)

In II. Corinthians 4: 7–16 Paul brings out the idea of "the life of Jesus made manifest in our body." We see death also in our bodies, but there is life in the Christian. The outside man is flesh, but the inside man is spirit. The one may perish, while the other is renewed day by day. Then follows the idea of "our earthly house of this tabernacle," and of "a building of God." God first dwelt with his chosen people in a tent; then in a permanent building. So God dwells in

the fleshly house of man here; but will dwell in a heavenly body hereafter.

Christ does not complete his work with us by coming into our spirits to dwell. It is immortal life, but it is in mortal conditions. "The spirit is willing, but the flesh is weak." As Horace Mann used to say, "One needs to be put into a better body." He needs a new body to adapt him to his new life and conditions.

Christ is not only the life, but the resurrection. He gives life, and raises up what has fallen. This is to be "in the last day." When that last day is I do not know. It makes no difference to the comfort of the Christian hope.

The resurrection body will be one that needs no sleep; for there is no night there. There we may be able to labor or be in unceasing activity. Christ does not give us much light on these matters. He will receive them to himself; may be not all at once — he may come to each one, as he came to Stephen.

Christ has a definite theology, which men may accept or reject. He had a great intellect, though we are not apt to think of it. He was so great in his spiritual life, that we do not grasp him in any particular. They could not catch him in any way. They all came out second best with him. His divine life carries us away, so that we do not think of him as teacher. But he has a positive theology. He knew exactly what he was about. He knows many things that we need yet to know. He knows many things that we can not understand, and therefore can not receive them. This he said to his disciples. He had a work, as teacher, which he could not finish here. He is still teaching his church

spiritual things; through all these ages he is teaching. Christ is perfectly clear, yet there are mysteries in him. Water may be clear, and yet we can not see to the bottom. So Christ is perfectly clear, yet so deep in some things, that we can not understand him.

Jesus does not spend time over opinions. He says, "Amen, amen." He does not give us so much on some subjects as we would like; but all that is good for us, no doubt. So it is with the subject of the resurrection.

We need to examine some subjects in both the negative and the positive way. Some truths can be presented only in the negative way. Several words bearing on the subject of resurrection need to be looked up.

The man who has the Spirit, and lives in grace, already has eternal life, though he may be able to lose it. "They who attain to that state of life after the resurrection shall not die any more." "They shall be as the angels." "They shall never perish." This shuts out all power of decay. "Not a hair of your head shall perish." (Luke 21: 18.) What does it mean? Not literal, can it be? Does not he mean "the life?" The hair is the least organ of the body. The full organization of the man complete in Christ shall be preserved. A sick man loses his hair, and does not get the same hair back, and yet he says, "I have got my hair back." It is not necessary that we should have the same flesh, and blood, and hair; yet we shall have all that belongs to the man. Some think that there is a germ in this body that shall spring into a new growth. God is able to give us what we need in his own way.

About the home in which we shall be there are two words. "In the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven." (Matthew 22: 30.) If they are truly married here there is no need of it there. Spiritual relations of love, I think, will continue through all eternity. Christ does not deny this. Eve will be more to Adam than any other one could be. My wife will be more to me than any other; but there will be nothing carnal there.

The temple was a figure of the Father's house. This, to the Jews, was the Father's house (seen); and he says, "In my Father's house (unseen) there are many mansions." The last word of the carpenter is, "I go to prepare a place for you." We would like to know more, but this is all that we now need. He dwells more on "the life" than anything else.

It seems to me that this life has in it a consciousness of immortality. If we have the divine life, must it not be conscious of itself?

Does the fear of death belong to the divine life? No. The fear of death is everywhere in the flesh.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," etc. "In the graves" means those in the state of death. They shall come forth from the conditions of death. Those who were raised to life before Christ's resurrection were not raised to the resurrection state, but to the same conditions of bodily life. Christ is Lord of all souls,—both the dead and the living, in the body or out of it. These ques-

tions of future life and its conditions came up in Greek times. Plato had his philosophy of the future life.

Dr. Trench says that the study of words is the study of theology. True. Properly, however, the study of the word of God is theology. The study of words is full of interest and instruction. Words grow in their meaning to us, and we adopt them as new articles of our faith. Some words are creeds in themselves. Thus it is with the word "immortality." Moses does not use it, and indeed it is not in the gospel as a word. The idea is then in this: "They shall never die." The idea must come before the word to express it. Moses had not the New Testament idea of immortality. Christ gave the new idea to men. The word is found in use in the epistles. The trouble with most writers on this subject is, they take the language of the East as though it was the language of matter-of-fact New England.

There are two words in Greek for immortality: *Athanasia* and *aphtharsia*. They have not the same meaning. The first means undeathly; the second, incorruptibility. The study of their use is the study of the subject of immortality. God only has immortality. "The Father hath life in himself." The Son hath life in himself, but it was given him that he might give it to men. The Holy Spirit in the inner man gives him immortality. It has power to assimilate the man to Christ, but not to the outward man. "Though our outward man perish, the inner man is renewed day by day." (Romans 8: 10, 11.)

Finally, the body is to be redeemed and made alive in Christ. There is immortality for the inner man, and

incorruptibility for the outward man. These subjects were doubtful and dark to the heathen, obscure to the Jew, but are clear to the Christian.

This brings us to the subject of Christ's glorification. The false French idea of glory spoils the sense of the word to us. Most history has been written with that false idea of glory, which has worked the ruin of the French nation. Englishmen fought from a sense of duty; Frenchmen for glory. But the true glory of Christ is the will of his Father.

MISCELLANEOUS.

John's gospel has many deep things. He gives the advanced lessons of Christianity. He begins with, and treats of, the spiritual Christ. He comes near to him. He was the disciple of love; and he it was who, after several unveilings of God's character, could, at the last, going into the depths of these things, discern the great truth, "God is love." Thus we should expect to find in John the deeper insight into the secrets of heavenly things.

There is no complete fullness in any of these men. John is the greatest measure, but he is dipped from the great ocean of divine love. Put all together, from Moses clear down through, and, although it is sufficient for our wants, it is not the fullness of glory there is in God. After all this the Spirit of Truth—the Holy Spirit—comes to our aid. It takes the Spirit to discern and appreciate these deep things. Spirit only can comprehend spirit. "The natural man can not understand the things of the Spirit."

John is the book for Christians; it is not for others. In order to understand it we need to be like John.

There are things here hard to be understood. Not as Paul's writings—hard to be understood by the intellect because of their logic, but because of their spiritual

depths. Spiritual perception and experience are necessary to understand John. John has great spiritual experiences.

Logic is not a ladder deep enough to reach the seventh heaven; it is short at the upper end. Love is intuitive. Jesus did not reason out things; he had that which is higher. Jesus speaks out of the fullness of the truth, which he was. He appeals to the heart. Paul addressed himself to the logical reason of men. We can not call his testimony in question; but when he sets down to reason on the points of his testimony, is there not reason to think that he may put in his human weakness? Some Christians have felt that his reasoning was not conclusive. Good Christians may think so and yet not call in question his apostolic authority. Paul was called to give his testimony in a logical way.

As John was the last living apostle of Christ on the earth, we may think that the latter age of the Christian church would be characterized by the spirit of John. Some have thought that each gospel marks a particular age of the church. Peter represents Romanism, for instance; Paul represents the free intellect, or great characteristic of Protestantism.

After all these things is there not to be a great spiritual unity? Shall we not be one in spirit?

The time is coming when John's writings will be the great interest of the church. Christianity made perfect in love is the grand idea. "The watchmen shall see eye to eye;" not that they shall reason it out, but shall understand by intuition.

Women have great impressibility and discernment of character, and are generally good advisers.

Preaching is good, so far as it inspires men to action; but it may become a mere pleasure or entertainment for the people.

A man may generally do about as he pleases, if he will be polite and agreeable in his words. A man's words give more offense than his deeds.

Some would have thought it better for Christ to have worked his first miracle at a funeral; but what a bright light it casts upon the gospel to think that he comes to remove fear, and to sanctify the happy social relations of life! Blood and fear were the characteristics of the Old Testament; wine and cheer of the New. The Christ-made wine was a typical element.

He sanctified the most holy relation of marriage — the only institution that dates back before the fall of man. The true love of Christian hearts is the nearest to the Eden-state of anything this side of immortality. This was all typical of the marriage of the bride and the Lamb.

From what little Jesus says of Satan it seems that he spoke of a personal, wicked spirit. There is no creed that requires belief in the devil.

The law of association dominates minds. How

could we worship in a church where they were making soap? "My house shall be called a house of prayer for all nations."

Better do useful work for nothing than useless work for money.

Every place is holy ground if there is a holy man there.

The book of Daniel seems to be a favorite book of Christ. He several times refers to it.

Every one in Israel, head of a family, was a teacher. The Sabbath school idea is from the Jews. The synagogue was formerly a school in which every son of Israel was taught to read the law.

The scribes taught mechanically. They might have known nothing of the divine force of the truth. All people can discern if anything is real to the preacher; and if it is not real to the preacher it will not be real to any one. A man must have divine experience to teach. Christ had a great experience of all truth.

There are several typical cures which show the full control of Christ over all forms of evil to man — mental, moral, and physical evils of all kinds.

Why did not Christ pray in his room? Since he was now the Son of man did he find help and inspiration in

the influences of nature? Christ's secret prayers took much of his time.

Christ has no reserved relation. We may know all we can of him. His relation to the Father we can not know.

There was an instantaneous act of generation which was never repeated. Creation is successive, for it is on the plane of human comprehension. It is the manifestation of God to man. Christ, as Messiah, speaks concerning us. In the flesh he belongs to us. "I have many things to say and judge of *you;*" not of himself, but of the people. Christ makes us feel the great responsibility of the privilege of receiving the truth. "He that sent me is true." If you can not receive my words, God is true.

This portion of scripture is full of self-assertion. This has been spoken of as against him; but how could it be otherwise? He had no consciousness of imperfection, as man must have. If they had been uttered by any man these self-assertions would have condemned him; but he did not permit himself to be judged as a man. His claims made his self-assertion natural. The divine Being could not hesitate as man does. Hesitation would have been proof against his divinity.

Christ was the only-begotten of the Father. The physiological processes of begetting are used as an illustration. Christ was a part of the divine nature, yet became external to the Father, and went into finite conditions. Into him all the divine energy might flow.

"I do nothing of myself: but as my Father hath taught me I speak these things. He that sent me is with me; the Father hath not left me alone: for I do always those things that please him. As he spake these words, many believed on him." What joy he must have had in thinking of his relations to the infinite Father! and what must have been the manner of his expressing those feelings! There must have been something unutterably heavenly in his appearance. What a power it had upon some of them who were susceptible! The preacher will sometimes have such a power upon the people. It is the power of the Spirit. The whole man is expressive when quickened by the Spirit, which has a moving power. When two harps are tuned together, if you sound one the other will vibrate also. So it is souls are moved upon by the Spirit of God. This is the communion of saints. The people of those days believed in personal inspiration.

There may be an inward unity without chronological order. The sense of time is an outward accident.

The very form of the Scriptures is providental. Some things are left doubtful for our good. It is not good for the mind to have too much help.

All the great steps in the progress of God's providence begin with a birth. Every great, new work must have a new man. It makes us think of the new birth. It had been promised from the first that the seed of the

woman should bruise the serpent's head. In the promise to Abraham this begins to be fulfilled. Isaac was the seed of the woman by a miracle. Samuel was a gift from God in answer to prayer. Elijah was taken, reserved, as though his work was not finished; and the next promise was that one should come in the spirit and power of Elijah. I think that Elijah was the guardian spirit of John the Baptist. In John was resumed the long-suspended line of prophecy.

The kingship departed soon after the advent of Christ; and the visible presence of Jehovah was gone when John came. The birth of John was a new step. The seed of the woman began by a miracle, and with him came a new blaze of prophecy. John came as did Elijah — when there was but little faith and God's people were few; and there was a great spirit of worldliness.

John was the last of the prophets. As such his preaching was the very soul of prophecy, and his spirit was the true spirit of the prophet of God. The prophet was the man of the Spirit; the priest was the man of form. In John is embodied the great principle of the order of prophets.

Zacharias was a type of the condition of the people of Israel. They were unbelieving and dumb. There had been no prophecy since Malachi, and they were utterly under Roman despotism.

John did no miracle. The power of a spiritual life is greater than wonder-working. He was unmoved by the influence of the people. He was not a reed shaken in the wind. He had the backbone of Elijah and the lips of Isaiah. What was the spirit and power of Elijah? He lacked the spirit of love. He was the

prophet of Elohim. He thought too much of fire and the sword. However, he was humbled at Sinai. After that we lose sight of him, for most part. He may have been the founder of the school of the prophets; for he gathered young men about him, we know.

John the Baptist was also a man of great control. He wanted no luxuries, and held iron rule over his flesh. Unlike Paul, he had no conflicts; but the man who has no such trials can not sympathize with men. John leaves the desert, for men who would do good must go where men are.

The Book of the Acts of the Apostles, in its scope, goes from Jerusalem to Rome, and covers the whole ground, making the Christian religion universal. It contains the germs of all church history, and lays all history under contribution.

Mark 10: 46; Matthew 20: 29; Luke 18: 35. Each disciple stands there as a witness; each has a different individuality; each would receive impressions according to his trained powers. Peter, in matters of fishing, would see twice as much as Paul could. Luke, as a physician, could see a great many things which no other one would. (John 14: 26)

Now, the inspiration is to bring to the mind of each that which was impressed upon it. So each is not complete in itself, but they are completing to each other. Each will tell the facts as he saw them. This enables one to account for many differences in the accounts; but if I thought that every word was dictated

by the Holy Spirit I could not account for these things. It is the common fact of human testimony. The attention of one might have been so fixed upon one blind man, that he did not see the other at all. And shall not I believe my attention because I did not see it all?

They wrote out of their own consciousness, or at least memory. There are great difficulties in the theory of verbal inspiration. Tom Paine's "Age of Reason" was against the received idea of plenary inspiration, and could not have been written against anything else; but it is a genuine inspiration that enables a man to bring to mind the impressions that were made upon it, just as they were made, preserved from all decay, and interpreted in the light of subsequent experiences and fullness of light. This can not be true of all Christians as Christians. The theory of inspiration, which has been held by many, has been a great difficulty and hindrance.

Christianity is a philosophy; not that it is that only, but it is a system of thought; a system having its own forms and distinct principles. It differs from other philosophies.

There is a philosophy of reason. We are forced to have some system of philosophy in our every-day life. This is according to the law of association. One thing suggests another. The dog suggests the idea of hunting; the string that of fishing. These things we do without any particular thought.

Now, suppose a man takes active control of his thinking. He will then think of the organic connection of thoughts in their relations, etc. A man may have

ten thousand thoughts without there being any connection for any particular purpose. There is no system and no object; but when we connect them together in a system we have reflection.

A mere assemblage of thoughts is not a philosophy. There are many thoughts of mere sensation. Systematic thought and reflection give us philosophy.

Man thus begins to look in upon himself and ask, What am I, and why am I? He begins to look in upon himself, and consider his relations to other things. This is moral philosophy. The study of man is moral philosophy; the systematic study of nature is natural philosophy. Natural philosophy naturally comes first. Men naturally take to the study of different departments of nature and of man.

Philosophy is man's reflective, connected inquiry of himself, nature, relations of things; God, his works, character, etc.

The three great branches of nations sprung from the three sons of Noah. Ham was sensuous, and his descendants never rose to ideas, only to a few images. They were taken away in the providence of God, for they did nothing but corrupt. They left only a warning to us to avoid sensuality. The other two races came on, and were brought together. All modern history is the combination of the good and energies in these two races.

The Japhetic race was the great colonizer of the world. To them have been given the secular interests of the human family. Science, commerce, art, the study of nature, and the course of empire, have been

under the charge of the Japhetic race. The Semitic race had the priesthood. Shem was the religious man of the world. Hence the two kinds of thought: physics and metaphysics—the philosophy of the Japhetic race. The Semitic philosophy was religious.

The Bible is a great system of thought. Religion is a philosophy, though not that only; it has the spiritual influence with it. Religious thought has its source in God, and goes down to man and nature; natural philosophy has its source in nature, and works its way up to God. Religious thought is deductive; the other is inductive.

Each great nation has had its own characteristic thought. Each has left some characteristic contribution to the thought of mankind. The Chinese, now sending over representatives to our shores, have had a system of thought for three thousand years. They have a body of wisdom (it is small), or rather a system of political economy or of well-being. They have made a study of material well being. They were forced to do it, for they had not room. Reflective thought is a virtue. It is not natural to man, only under the stimulus of God. The necessities of life goad us on in all these things.

The Chinese thought is materialism. There is no religion in it. Confucius did worship the gods. There is a moral philosophy in his works, but it is more than all things else a system of political economy.

Next to the Chinese are the Hindoos They seem to have been by nature a fine people, but they were walled in, and were unfavorably situated. Climate and other conditions made them a dreamy people in thought; yet they had raised every question about nature and God

that has ever been raised. Their religion was a fatalism. The great question of the will hung over them. They had no freedom of thought, and they could not rise from the bondage of nature.

The influence of climate upon the nervous system is like that of novel-reading upon the imagination. There was a flow and re-flow of thought, but no divine energy. There is no influence of Hindoo thought upon our people. We are beginning to receive an influence of Eastern thought, however, and it will do us good. The East will bring us reverence for antiquity.

God has long been teaching the world, and China has some of his great thoughts for us. The ages past, as well as the present, have had lessons from God. He is the God of the spirits of all flesh.

THE END.

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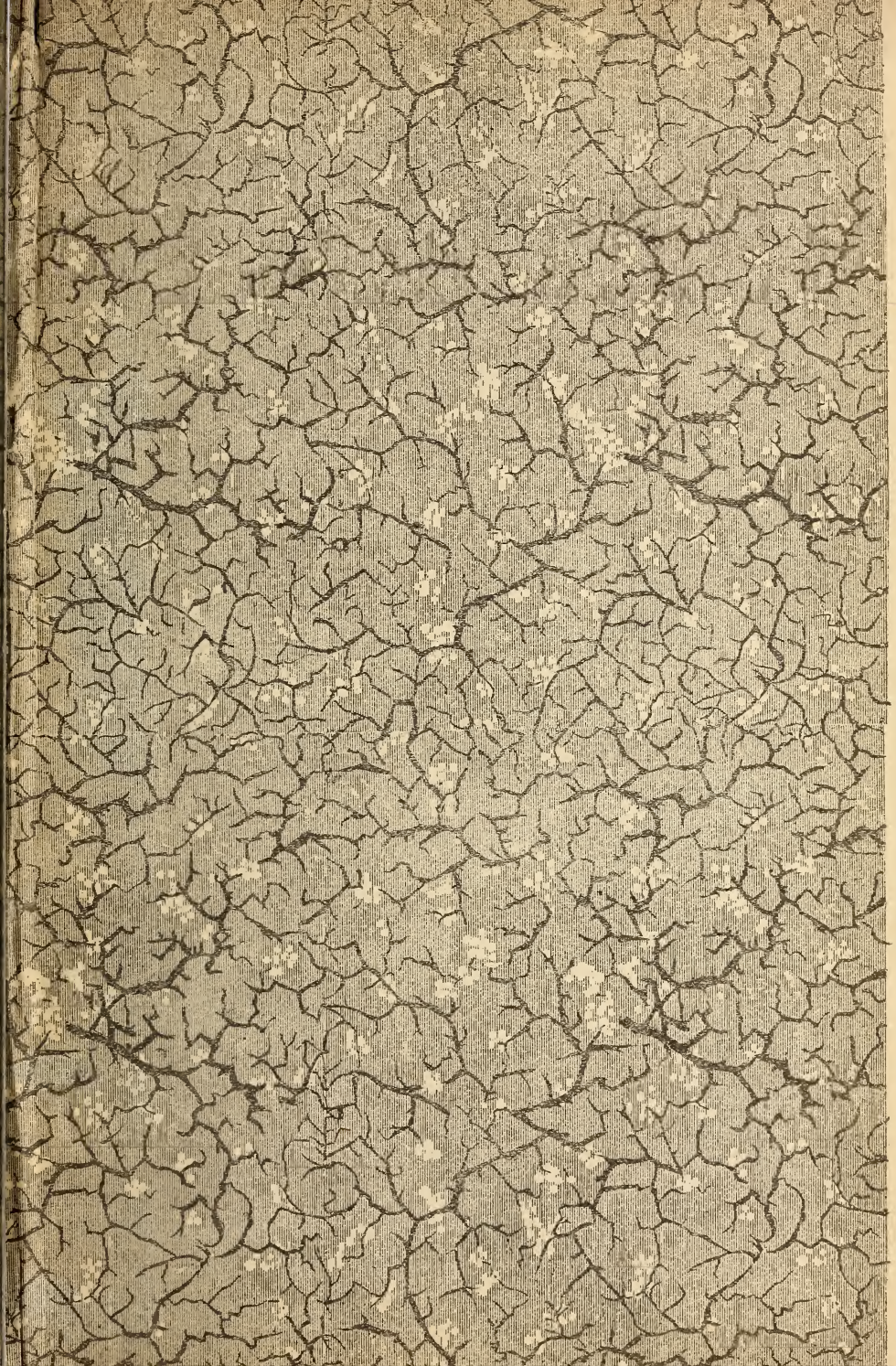

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